

HISTORY
OF THE
CHITRAKOOT
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H.H. THE MAHARAJA SAHIB OF DHRANGADHRA, K.C.S.I.

[Frontispiece.]



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HISTORY OF THE DHRANGADHRA STATE

BY

C. MAYNE, M.A.

PRINCIPAL, RAJKUMAR COLLEGE, RAJKOT, KATHIAWAR

WITH 47 ILLUSTRATIONS

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PREFACE

FREQUENT reference has been made in the following pages to the two best-known works on Rajput history, the "Rajasthan" of Tod, and the "Rasmala" of Forbes. In a field which has been comparatively little explored these volumes are veritable mines of wealth, and my obligations to their authors are great. The carefully compiled Government Gazetteer on Gujarat also has been frequently laid under contribution. My thanks are due also to the authors of "Indian Princes and the Crown," the interesting Rajput story "From the Land of Princes," "The Outlaws of Kathiawar," and the "Tarikh-i-Sorath." Last, but not least, I have to thank the Authorities of Dhrangadhra for the many ways in which they have lightened a task, which, indeed, could never have been accomplished without frequent references and visits to the State's courteous and hospitable Maharaja and thoroughly competent Diwan.

C. M.



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BIRDSEYE VIEW OF THE CITY OF DHRANGADHRA.



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HISTORY OF THE DHRANGADHRA STATE

CHAPTER I

INTRODUCTORY

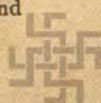
THE writer has been asked by His Highness the Maharaja of Dhrangadhra to write a history of his State, and an attempt has been made in the following pages to carry out his wishes as accurately as the available sources of information make it possible. It is hoped that the work, while being of interest mainly to His Highness, his subjects and the many friends of the Dhrangadhra State, will also appeal to a certain extent to a wider public, at all events in India. For one of the most notable developments in the latter country at the present time is to be found in the vastly improved administration of their large territories by the Indian Chiefs, who, though they are still a very conservative body, are moving with the times and doing their best to remove the stain of careless government which clung to their ancestors. Fifty years ago an Indian Chief rarely left his territory; in the commonly accepted meaning of the word he was completely uneducated and thus fell a prey to astute and often unscrupulous advisers. The latter thought that they had done their duty by their master when they had provided him with the means of enjoying himself. Treated in



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this way the Chief frequently became a nonentity, the result being that those who should have put him in the right path had ample means of filling their own pockets, the chances of doing which were often the original inducement to enter Native State Service. In the midst of all this, how the government of the State was carried on will be readily imagined. Nowadays, however, a change has come over the scene. The Province of Kathiawar, of which the Dhrangadhra State forms an important part, was the first of the Native State areas in India to build and endow a College for the education of its young Chiefs and their near kinsmen, the Rajkumar College at Rajkot having been formally opened in 1870. The close connection which has always been maintained by the Dhrangadhra State with the College and the keen personal interest in its welfare taken by the present Chief will be attended to fully in its proper place. The example set by Kathiawar in 1870 was in due course followed by Rajputana, the Punjab, and Central India, and the sister colleges at Ajmer, Lahore and Indore afford further evidence of this progressive policy of the Indian Chiefs, a policy in which they have had the fullest support of the Government of India. So far, the south of India and Bengal have not joined in the movement, but there is evidence that the many important Chiefs and Zemindars of these localities are stirring in the matter, and before long we may hope to see them equipped with their own Chiefs' Colleges.* All of the four existing Institutions are provided with handsome buildings and spacious playing-fields suitable for the class of pupil for whom they cater, and in this as well as other respects there is a healthy rivalry between them.

* Since the above words were written the Rajkumar College, Raipur, Central Provinces, has been raised to the status of a Chiefs' College, and Madras has started a College of its own.



As a witness of this reference may be made to the handsome new buildings of the Daly College, which have just been formally opened by His Excellency the Viceroy and Governor-General of India. The fact that the work of designing them was entrusted to the hands of Sir Swinton Jacob, the architect of the Mayo College, Ajmer, is a guarantee of their excellence. Enough has, perhaps, been said to show how times have changed during the last forty years in respect of the important subject of the education of young Indian Chiefs, and, though forty years is a short life in comparison with the existence of foundations such as Eton and Winchester, there is ample evidence in the vastly improved administration observable in the Native States to show the vitality of the Chiefs' Colleges and to prove that they are doing their best to fulfil the objects with which they were founded. And nowhere is this beneficial effect more noticeable than in Kathiawar, which must always be regarded as the parent of the movement, and which yields to no other Native State area in the enlightenment of its Chiefs.

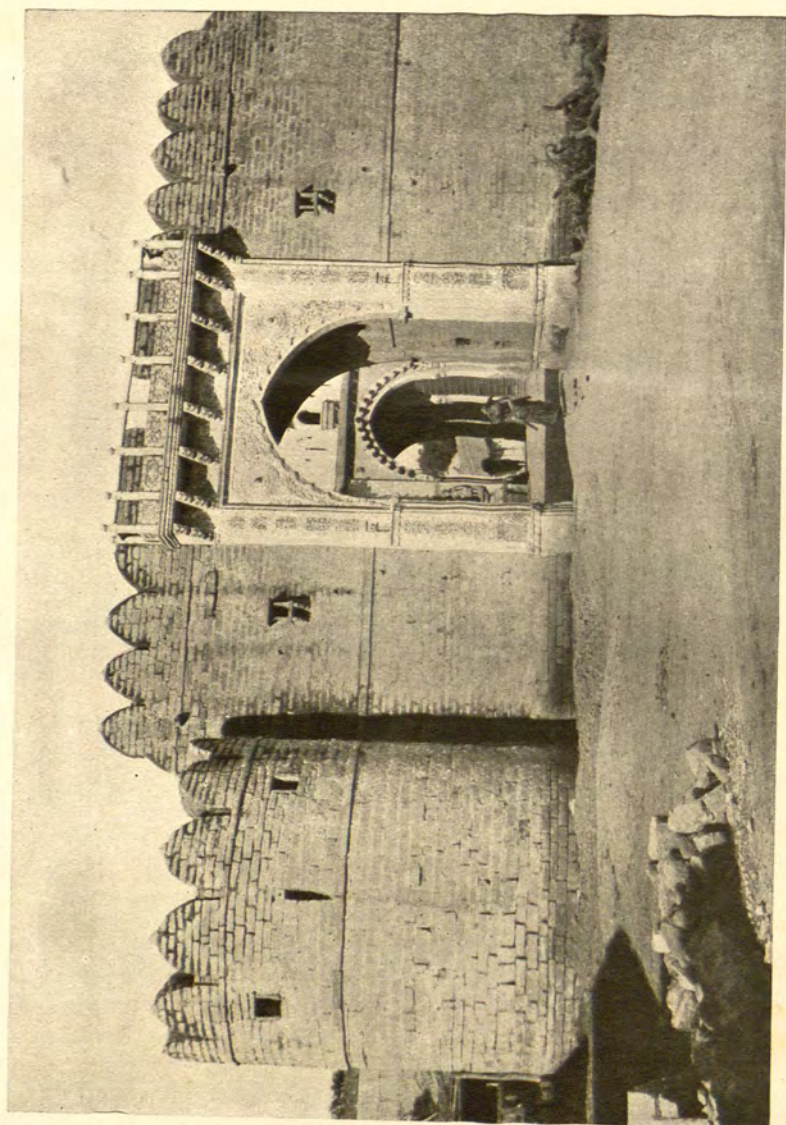
The mere fact that His Highness the Maharaja of Dhrangadhra wishes this, the History of his State, to be written is the result of the education he has received, but which was denied to his ancestors. He rules over a territory more than 1000 square miles in extent. The training he has received in India and England has instilled into him a proper pride in his great inheritance and the desire that the same feeling of pride in and loyalty for the State should be engendered in the minds of his people. The account, therefore, of this ancient Rajput State which follows will deal with its ancient as well as its modern history, and while it must appeal mainly to the inhabitants of the State, the writer hopes that should it fall into the hands of a wider public, it will



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not be without some interest for them. And he feels encouraged in this hope by the general quickening of English interest in Indian matters, which has been observed for some years past and which, as it develops, cannot but draw tighter the cords which unite England to her great Dependency.





CITY GATE DHRANGADHRA.

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CHAPTER II

THE RAJPUTS

Who are the Rajputs? One of the leading English newspapers, in describing the contending parties in the late war between Turkey and the Balkan League, which has materially altered the map of South-eastern Europe, recently drew a parallel between the forces of Montenegro and the Rajputs. If the average Montenegrin is loyal to his Chief, intensely proud of his lineage, ready to avenge his honour with his life, and hospitable almost to a fault, then the parallel is a just one. The writer has no acquaintance with Montenegro and its people, but a long and intimate acquaintance with Rajputs, from Rulers of broad territories down to Shareholders in a single village, entitles him, he hopes, to an expression of his experiences and views of this old feudal nobility. Rajput and Montenegrin have both succeeded in maintaining their individuality throughout the shocks of war and changing Empires. Secure in their mountain fastnesses, they have maintained their independence through many a siege. The purity of their descent is alike dear to them both. To both of them war and hunting are alike pastimes. Enough has perhaps been written to show the similarity between these two peoples, and the points of the likeness do credit to them both.

This chapter opens with a question, and before



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setting out to describe the fortunes of the Rajput State of Dhrangadhra, it would be well to give a reply to it. The reader need not be alarmed lest he should be called upon to wade through and digest the history of the thirty-six royal races, into which tradition divides the Rajput clans, but it will be well that something should be said about what is now commonly believed to have been their origin.

At the outset it may be observed that India possesses no national history, or, should this statement appear too sweeping, that sufficient materials for the composition of such an imposing work have not yet come to light. In support of this latter statement we may safely assume that there are still many sources of information that have not yet been tapped, such as, for example, the large private libraries of Indian Princes and religious communities. To this day the bard or chronicler is a trusted official in every Indian Court, trusted and at the same time feared. Again, the would-be historian has a mass of material available in the numbers of rock-hewn inscriptions, such as Asoka left to commemorate his rule in many parts of India, coins, copper-plate grants, etc., which are constantly coming to light. So that, although search has not up to the present revealed an Indian Herodotus, it is more than probable that succeeding generations will know more of the connected story of India than we are privileged to do. At the same time an enormous amount of writings must have been lost. The Mahomedan conquerors, from Mahomed of Ghazni, who raided India eleven times from about the time of the Norman Conquest downwards, in their intolerant bigotry set no limit to their destructive propensities, and under their hands many a fair library must have shared the fate that Omar meted out to that of Alexandria. This is not mere idle surmise. Colonel

Tod, the famous author of "Rajasthan," * tells us that "From the Mahabharat, or Great War, to Alexander's invasion, and from that grand event to the era of Mahmood of Ghazni, scarcely a paragraph of pure Native Hindu history (except as before stated) has hitherto been revealed to the curiosity of the Western scholars."

In addition, however, to the ravages wrought by time and the bigotry of Mahomedan conquerors there were other causes at work which militated against the study of history as a science; foremost among them was the intense jealousy and party spirit of the rival sects of Hindus, and, more important still, the tremendous power of the Brahmans, which would have received a check had they permitted the people to be anything but ignorant.

It was left, therefore, to Englishmen to make the first attempts to collect the scattered materials available for a history of the Rajput clans. One of them, Colonel Tod, has already been mentioned in this work. Going to India in 1799 as an officer in the 2nd Bengal European Regiment he quickly found his way into political employment, and in 1823, when his service came to an end, he had spent eighteen years amongst the Rajputs of Rajputana. His work, named "The Annals and Antiquities of Rajasthan; or the Central and Western Rajput States of India," first published in 1829 and dedicated to King George IV., was the pioneer attempt to trace the history of Rajputana, and the enthusiasm and diligence which he brought to bear upon its production, have caused it to maintain its vitality as the

* "Rajasthan" was first published in 1829, and the exceptions referred to by the author in the above quotation from the Introduction to the work were the materials made available by the researches of men like Sir William Jones, the great Sanscrit scholar, Wilson, Colebrooke, and Wilkins, and by the discovery of famous manuscripts, such as those of Jessulmir and Patan.



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most useful book of reference for those interested in Rajputana. Tod is also to be gratefully remembered for his "Travels in Western India," a work largely dealing with Kathiawar, the province in which Dhrangadhra is situated.

Twenty-seven years after the first publication of "Rajasthan" appeared another work of a similar nature, entitled "Ras Mala," i.e. "Garland of Chronicles." The author of this was Alexander Kinloch Forbes, and the work is still "the most important epitome of Gujarat ever made." That its value was as highly appreciated at the time of its publication by one of those best qualified to judge as it has been by later generations may be best evidenced by a quotation from a letter of Sir Henry Lawrence to the author, dated January 30th, 1857. *Inter alia* Sir Henry writes: "I have been most interested in and edified by your book, which is a vast improvement on Tod. I wish I could have talked over Guzarat with you." A reprint of the work was made in 1878, and the late Colonel John Watson, Political Agent in Kathiawar, so justly remembered for his intimate knowledge of the Province, after naming in his Introduction other works of reference relating to Gujarat, says as follows :—

"These works, however, instructive and valuable though they are in many respects [he was referring to Bird's 'Guzarat,' Briggs' 'Feristha,' and Tod's 'Western India'], are so much more limited in their scope than the 'Ras Mala' that they fail to give us what this work does, viz. a complete sketch of the history of the province from the earliest times down to the present day. All Government officials will, I am sure, willingly acknowledge what they owe to this valuable book, and not only will they, as well as others, gladly hail its reprint, but I am sure Government will, in its turn, be

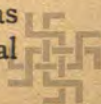
better served accordingly as its servants study the contents."

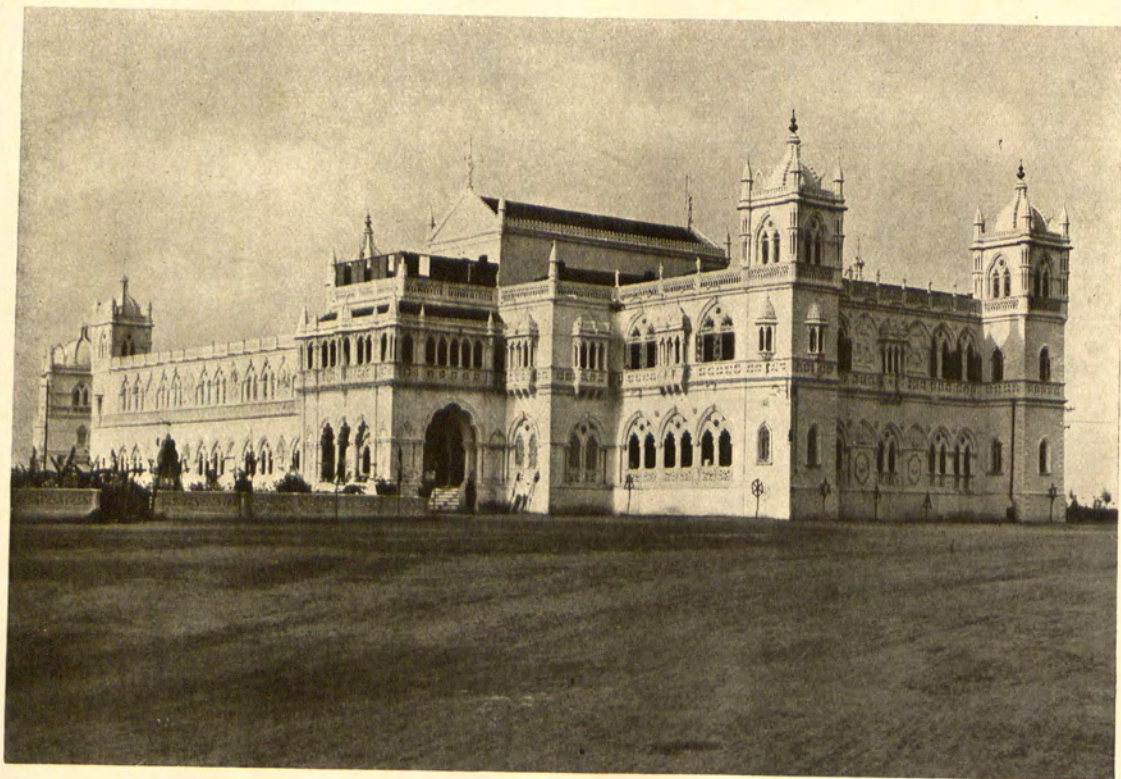
"Rajasthan" and "Ras Mala" were the first serious attempts at tracing Rajput history, the former that of Rajputana, the latter that of Gujarat, the principal homes of these "Sons of Kings" from time immemorial. Both are large works, and the materials for both of them were collected by their industrious authors during the intervals of their official duties. In the case of the "Ras Mala" it is a striking fact that it was published when the author was only thirty-five years of age. It is also noteworthy that both Tod and Forbes were only middle-aged men when they died, the former only living to be fifty-three, while the latter died at forty-four, facts which prove that they must both have been masters of the art of economizing their time.

What, then, do we conclude from a study of these volumes was the origin of the Rajputs? We may suppose that the story of the Aryan invasion of India is known to the majority of schoolboys of the present day. At all events Indian schoolboys have no excuse for not knowing this fact, while the veriest tyro in the subjects of ethnology and philology, be he educated in India or in Europe, knows something of the common origin of the Indian and European peoples which is expressed by the term "Indo-European." We may also suppose that the four main divisions or castes into which the people of India, or rather the Hindus, are divided, viz. the Brahman, Kshatriya, Vaishya, and Sudra, are part of the stock-in-trade of the beginner in Indian history. But it is probably not so well known that these castes became only gradually demarcated, and that as the process of immigration into and settlement in the new country was a slow matter, in the same way



this rigid limitation of caste took a very long time to accomplish. To this day the Brahman is the "Priestly," the "Kshatriya" the "Sovereign," the Vaishya the "Trader," and the Sudra the "Serf" caste. We are dealing with the second of these, who owe the term "Sovereign" to their fighting powers. They, as well as the Brahman and the Vaishya, are dignified by the epithet "twice-born," which separates them off as belonging to the immigrating Aryans in contradistinction with the serf caste, numerically far the largest, which represents the defeated aborigines of India. If we will allow our imagination to take wings we can see a mighty horde of people, marching southward from some "Officina Gentium," which we cannot at this distance of time define more closely than as having existed somewhere in Central Asia, impelled by the desire to find some fairer country, perhaps some "Promised Land." These people, whom we now call Aryans, were undoubtedly of the Caucasian stock, and spoke the language from which Sanskrit, Greek, Latin, and the Gothic languages are derived. The numerous tribes, with their divisions and sub-divisions, of which the invading Aryan horde was probably composed, very likely had each its own leader or "king." Probably, too, every able-bodied man was in the fighting ranks, while those who could not bear arms had other duties assigned to them on the march, those, for instance, of caring for the women and children and for the flocks and herds necessary for feeding such a host and for stocking the new country. As the hosts marched southward we can imagine sections of them falling out of the main body by the way, and settling in the localities which took their fancy. Such a section or tribe ceased from that moment to be an army on the march, as, once the settlement was made, all that was needed for its defence was a central





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THE AJIT NIWA'S PALACE.



garrison. This reduction of the warrior element meant throwing large numbers of men out of employment. Many of these, as the economic needs of the Colony developed, doubtless turned their attention to trade both within their own borders and with neighbouring settlements. Thus in the slow progress of ages the Vaishya, or "trader," caste was evolved. It will be apparent, therefore, that, had their family trees been preserved, many of the Vaishyas of to-day could prove their descent from the same ancestry as the Rajputs, who, by continuing to serve in the standing army, became in course of time the Kshatriya, or "Sovereign," caste. The fact, alluded to before, that the epithet "twice-born" is applied to Vaishyas no less than to Brahmans and Kshatriyas, is evidence of their common Aryan origin. The evolution of the Brahmin or "Priestly" caste was probably effected in the following manner.

At first, as we have observed, beyond the central caste, the Aryan, as we may term it, there was no subdivision. "Every Arya was a king and priest unto himself, his family and his State." Now, nearly all nations in their infancy have produced patriotic bards, or poets. Homer's "Iliad" and "Odyssey" may be fitly compared with the "Rig Veda" of the Hindus. At first intended simply to rouse and cheer the marching army, precisely the function fulfilled by the modern regimental band, in time these bardic improvisations, for originally they can have been nothing but this, came to acquire a spiritual meaning. We can imagine national poets of genius arising to whom reverence was paid. One can imagine them handing down their art and their reputation to their children's children, whose utterances in time acquired a divine sanction. Thus the step from bard to priest was effected and the Brahman caste came



into existence. Like the Vaishyas, therefore, the Brahmans are descended from the same stock as the Kshatriyas, and the way to their transition from warrior to priest was easily paved by the fact that their brethren were engaged in other occupations. The fourth caste, the Sudra, or "serf," caste, were, as has been before observed, the defeated Aborigines of India, who, having no Aryan blood in them, could not be admitted into any one of the three "twice-born" castes. Of the three Aryan castes, then, the Rajputs were the only ones that did not change their occupation. They came into India as fighting-men and they remained so, whether as sovereign rulers or feudal vassals. For the rest it will be sufficient to say here that Rajputs are divided into the Solar and Lunar branches, the former, headed by the Maharana of Vdaipur, the acknowledged head of the Rajput world, and who is reputed to be the eponymous hero of the "Ramayana," the latter tracing their origin from the Kaurada and Pandava princes. We need not enter deeply here into the relative rank of the Brahmans and the Rajputs in the Hindu polity. Let it suffice to say that the Brahmans, intolerant of the supremacy of the Rajputs, have spared no pains to lay claims to temporal as well as spiritual sovereignty, which latter is theirs by right. With this object they point to various myths, such as the legend of Parasu Rama, who destroyed the Kshatriyas and "gave the earth to the Brahmans," or the far later story of the birth of the Rajputs from a fire kindled by Agasthya, one of the reported authors of the Rig Veda, on Mount Abu in the presence of the Brahmanical gods. Among these Agniculas, *i.e.* "fire-born Rajputs," are the Jhalas, the clan of which H.H. the Maharaja of Dhrangadhra is the head. It is the old story of the priesthood, in its lust for power, meddling with matters beyond its

province, and laying claim to temporal as well as spiritual supremacy.

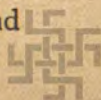
In the foregoing pages we have endeavoured to set down shortly what is now the commonly accepted theory of the evolution of the Rajputs and other Indian castes. It is to the credit of the Kshatriyas that, while retaining pride in their Aryan origin, they frequently accepted within their polity "desirable aliens from over the north-west frontier, whether Greeks or Sassanian Persians."



CHAPTER III

THE JHALA CLAN OF RAJPUTS

IN the last chapter an attempt was made to set down in a small compass the conclusions that, thanks to the labours of enthusiastic investigators like Tod and Forbes, have been reached with regard to the origin of the Rajputs and their evolution from fighting members of the ancient Aryan immigration to the position of rulers of wide demesnes, which they have occupied from time immemorial in the Indian polity. We feel that we have dealt but inadequately with this broad subject, but it must be borne in mind that this work does not deal with Rajputs in general, but rather with one Rajput State and clan in particular. From time to time in the history of the world fertile tracts of country where, under the blessings of peace, a high state of civilization has been reached, have been at the mercy of invading hordes. Just as Europe can point to the devastations of Huns or Saracens, so ancient Indian States and cities, such as Ayodhya, Delhi, Kanauj, had to deal with the Muslim. In the cataclysms that followed the periodic invasions of the latter many Hindu States disappeared entirely. But the more daring Chiefs retreated, with what remained of their forces, from the well-watered plains of Upper India into more arid countries such as Rajputana and Kathiawar, where there was less inducement for the conqueror to follow them, and here they re-erected their thrones and



reconsolidated their power. This is no small tribute to their tenacity and determination. During the centuries of domination by Mahomedan kings and Moghul emperors who succeeded them, there were rare periods of peace in the Rajput States. Every Rajput slept with his spear at his side and his horse saddled and bridled. Considering, therefore, the very chivalrous type of men with whom we are dealing, it is, perhaps, hardly to be wondered that the songs of the Rajput bards are full of the praises of such heroes as the men of the Chandavat and Saktavat clans who fell against Jehangir at the siege of Ontala. The death of the Emperor Aurangzeb and the period of chaos which followed the break-up of the Moghul Empire was a time of further "Sturm und Drang" for the Rajput States. The time of the freebooter had again arrived and the country was overrun by Mahrattas, Sikhs, Afghans and Pindarries. The latter were dealt with by the Marquis of Hastings, then Governor-General of India, who, in thus coming to the rescue of the Rajput States, preserved some of the "only ancient political structures" in India from the welter that followed the dissolution of the Moghul Empire. So complete was the chaos that beyond the principal Rajput States at the end of the eighteenth century "very few indeed of the reigning families in India could boast more than twenty-five years of independent and definite political existence."

What has been so far written in this chapter may not seem to have a very intimate connection with its title, which is "the Jhala clan of Rajputs." If the digression, however, has revealed some of the most admirable points in the Rajput character it may not have been without interest.

Tradition has it that the Jhalas reached Kathiawar about 900 or 950 A.D., entering the Province "either by



land or by sea through Sindh and Cutch." We read in the Bombay Gazetteer that they are connected with the Jethwa Rajputs by origin, history, and alliance. The Jethwa clan is supposed to have entered Kathiawar in the latter half of the fifth century after Christ, accompanied by their vassals the Mhers, who still occupy the same position with regard to the Maharaja of Porbandar, the only Jethwa State surviving in Kathiawar. The author of the Gujarat portion of the Bombay Gazetteer contends that the Jhalas and the Jethwas were of foreign, that is, non-Hindu, origin, and is of opinion that they, with the Mhers, formed part of the same swarm of northern invaders that settled in Kathiawar *via* Sindh and Cutch. At this distance of time and with the extremely inadequate records that are available, it is impossible to say whether the above theory is the correct one or not. What is certain is that both Jhalas and Jethwas are enrolled among the thirty-six royal races and have long been so; on the other hand, we have direct evidence that in the dim past desirable foreigners were admitted into the Rajput fold. For example, a Greek prince is traced in the genealogical list of the Rathors of Kanauj and Mewar; and there is a tradition in Mewar of an ancestress, in the sixth century A.D., who was the daughter of Nausirvan the Great, and the granddaughter of one of the Christian Cæsars of Byzantium. Conservative and exclusive, therefore, as the Rajputs were, and still are, the above examples go to prove that they occasionally opened the portals of their exclusiveness to such as by their prowess had been found worthy to enter them. It appears, therefore, that if we admit the truth of the above theory with regard to the Jhalas and Jethwas, we shall probably have to include a large



number of other duly accepted Rajput clans in the same category.

The author of the Gazetteer of Gujarat, in discussing the origin of the Jethwas (with their vassals the Mhers), and the Jhalas, comes to the conclusion that they are a branch of the White Hunas. In support of this theory, Tod in his "Western India" had said that the Jhalas had this origin. The White Hunas were a tribe who invaded India between the years A.D. 480 and 530; indeed, at the latter of these two dates they appear to have been supreme in North India. This supremacy did not last for long, for they were crushed in A.D. 540 at the battle of Karur, a place about sixty miles east of Multan, by Yasodharmman of Malwa. In the face of this defeat, and having the way out of India barred by advancing hordes of Turks and Sassanians under Naushirvan, it seems likely that the White Hunas adopted Hinduism and settled in West and North-west India. Hindu sacred writings contain several allusions to the Hunas, *e.g.* the Huna Chief of Barolli; Raja Huna of the Pramara race, who was lord of the Pathar or Plateau of Central India; Ungutsi, lord of the Hunas, who helped Chitor in the eighth century, etc., etc. Again, Wilson tells us that in the Middle Ages Hunas were considered Kshatriyas, and Kshatriyas married Huna wives. Again, in modern times we find in the Punjab Hona Rajputs, Hona Jats, etc. Lastly, Tod discovered a small Huna colony near Somnath in Kathiawar, and goes so far in his "Annals of Rajasthan" as to say that the Hunas are a branch of the Skyths, who have got a place among the thirty-six royal races of India. We venture to repeat that the connection of the Jhalas with the White Hunas is, after all, only a matter of surmise. Should, however, subsequent discoveries and investigation prove this to be a fact, judging by the supreme

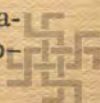


positions which the White Hunas at one time held in Northern India, it is an ancestry of which the Jhalas might well be proud, and one which in these matter-of-fact days might possibly be considered quite as satisfactory to point to as a more mythical origin.

The Jhalas are also called Makhwanas, or Jhala-Makhwanas. There are two explanations offered for this appellation: (1) that the word comes from Mak, the dewy tracts in Central Cutch where the Jhalas stopped on the southern immigration; (2) that Makhwana represents Mouna, a Puranic name for the Hunas. The latter derivation has the support of Wilson, and Tod goes so far as to suggest that Makawana is Mahahuna (Great Huna). In connection with this title it is interesting to note the name Makvani as belonging to a powerful tribe in the Himalayas in the fourteenth century, while the name may appear still, though in a somewhat changed form, in the word Makpon (army-men), the appellation of the caste to which the Chief of Baltistan or Little Tibet belongs. (An ingenious suggestion has been made to me that the word Makhwana may possibly be derived from Makedon.)

With regard to the derivation of the word Jhala we take the liberty to quote from the Gazetteer of Gujarat, and it is interesting to note in the quotation that follows the author's predilection for the idea that the Jhalas are a remnant of the White Huna invasion, with which theory we have dealt in the foregoing pages. The author says—

“Another name for the White Hunas, or for a section of the White Huna swarm, is preserved by Cosmas in the form Juvia. This form, if it is not a misreading for Ounia or Huna, suggests Jauvla, the recently identified name of the tribe ennobled in India by the great Toramana (A.D. 450-500) and his son Mihirakula (A.D. 500-





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540), and of which a trace seems to remain in the Jawla and Jhawla divisions of Panjab Gujjars. This Jauvla, under such a fire baptism as would admit the holders of the name among Hindus, might be turned into Jvala, *i.e.* flaming, and Jvala be shortened to Jhala. That Jhala was formerly punningly connected with flame is shown by a line from the bard Chand, 'The lor of theis Ranas, the powerful Jhala, like a flaming fire.' That the Kathiawar bards were either puzzled by the name Jhala or were unwilling to recognize its foreign origin is shown by the story preserved in the 'Ras Mala,' that the tribe got its name because the children of Hirpal Makwana, about to be crushed by an elephant, were snatched away (*i.e.* jhala) by their mother."

This story of the elephant will follow in its due place at full length, as it is the account of the origin of their name which is traditionally believed by all Jhalas to be the correct one. If it is incorrect (and at this distance of time, coupled with the extremely meagre data available as a means of verification, it is impossible to express an opinion), it will appear to be one of those cases of a derivation in which truth is sacrificed to picturesqueness.



CHAPTER IV

EARLY HISTORY OF THE JHALAS

FOR much of what follows in this chapter we are indebted to the "Ras Mala," of which admirable account of the Annals of Gujarat frequent mention has already been made in this work. Indeed, the would-be historian of any Rajput State must be constantly acknowledging his indebtedness to the "Ras Mala" and its predecessor Tod's "Rajasthan." When we first hear of the Jhalas it is under the name of Makhwanas, who claim descent from Markand Rishi and are said to have ruled at Kerunttee Gurh, or Kero Kot. The former place was a village near Nagar Parkar ; the latter may possibly be identified with a village in Cutch of the same name, near which there are traces of a large city.

For the following account of the prehistoric period in the annals of the Jhalas we are indebted to a work entitled "Indian Princes and the Crown," published in 1912 by *The Times of India* to commemorate the visit of Their Imperial Majesties. The work is one which may be confidently recommended to any one who is interested in the Native States of India—

" Myth and legendary lore are both at one in tracing the descent of Harpaldev Makhwan, the founder of the line of Jhalas, to Kundmala Makhwan, a divine being, begotten by Rishi Markandeya from a Kund or altar, for the protection of sacrifices offered to gods, and born bedecked with Malas or garlands. The word Makhwan

is connected with the Sanskrit word 'makh,' a sacrifice, and connotes the divine origin of the race bearing the name. The divine Kundmala, the mythical progenitor of the Jhalas, made Kuntalpur in the Northern Koshalas his seat of Government, and is reported to have ruled over a fabulously mighty Empire. Prathumala, the 163rd ruler of Kuntalpur, in a direct line of descent from Kundmala, was unsurpassed as a warrior and earned for himself the title of Maha Rana. Amersen, the great-grandson of Prathumala, had five sons. The youngest of them was Malandevji, who, on the death of his father, backed up by his maternal uncle, Shivdat of Hastinapur, treacherously put to death his four elder brothers, and seized the throne of Kuntalpur. Thereupon, Shalandevji, the eldest son of Chahchakdevji and grandson of Amersen, had to retire with his followers to the East, and there, having defeated the Pathan Chief of Sikri, he carved out an empire for himself. On Shalandevji's death, Kripaldevji, his heir, ascended the throne of Sikri and ruled peacefully for some years. Once, when he had gone on a pilgrimage, his younger brother Dhanrajji took possession of the throne and prepared to fight with his brother on his return.

"Kripaldevji, therefore, went to Sind, fought successfully with the Beluch ruler of Karenthi (now known as Kanthkot), a village in the Thal, near Nagar Parkar, and took possession of his territory. Kesardevji, the fifty-second Makhwan ruler on the throne of Karenthi, had ten sons. When he was in the fiftieth year of his life an astrologer from Kashi predicted the following Jyestha Sud 13th as the day of his death. He therefore prepared to die the death of a warrior. With this object Kesardevji made a more than ordinarily daring foray into the territory of Hamir Sumara of Sind, who retaliated with an attack upon Karenthi. A well-contested battle was fought, in which Kesardevji fell fighting, as predicted. Seven of his sons were killed and two wounded. Only Harpaldev, with twenty-two horse, boldly cut his way through the ranks of the



enemy, and sought shelter at the court of Karan Solunki, his cousin-german, who was then ruling at Patan, in Gujarat. Thus Harpaldev was 222 degrees removed from Kundmala, the first progenitor of Makhwans. He, as well as all the Zalas who claim descent from him, belong to the Lunar Dynasty, and trace their lineage from Rishi Markandeya. They all follow the Madhyandini school of Yajurved and have three 'pradaras.' Though their presiding deity is Shakti, they are worshippers of Vishnoo."

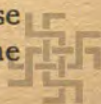
At the time of the first recorded appearance of the Makhwanas Vihiasdeva was their ruler, and the Waghela Rajputs held sway in Gujarat. Vihiasdeva, according to the bards, like Charles II., found some difficulty in dying, and on being asked by his son Kesardeva why his soul could not obtain liberation from his body, replied that he would not be permitted to die until one of his sons had promised to capture 125 horses from his enemy Humeer Soomero, and to present them to the bards on the thirteenth day after his death. Tradition says that this opponent of Vihiasdeva's ruled at Sameiyoo, supposed to have been in Sindh. The only son to undertake this promise was Kesar, a minor, who "stepped forward, and, pouring water into his father's hand, promised that he would perform his command. Thereupon Vihiasdeva passed to Dev-Lok." True to his promise, Kesar, on the thirteenth day after his father's death, put off his mourning and invited his kinsmen to accompany him to Sameiyoo. But the story says none of them were willing to risk their lives with him. Trusting, therefore, in his own prowess he went alone. Of Kesar, the bardic legends say that his arms reached below his knees; that he wielded a spear weighing 50 lbs.; that he was armed with bow and arrow, and that he rode

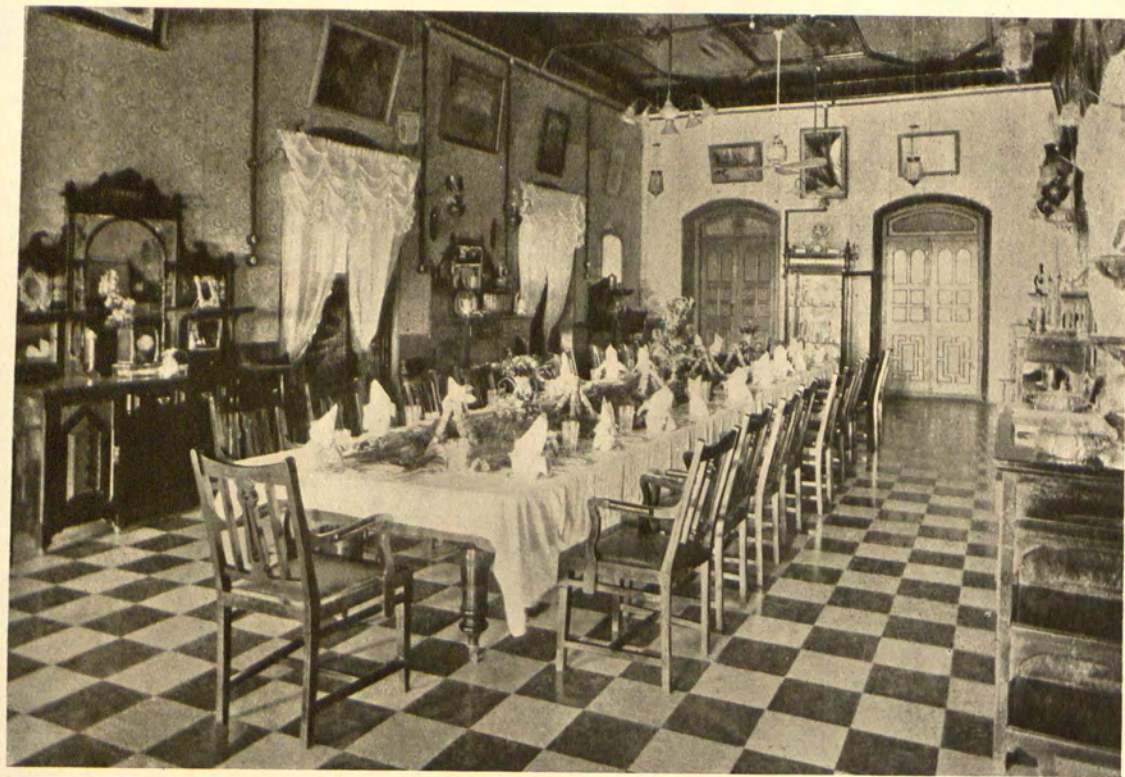
upon a horse like the eagle upon which Vishnool is carried. Single-handed such a hero succeeded in carrying out his promise to his father. After his return to Keruntee Gurh Kesar consulted his astrologer as to how long he was destined to live. On hearing that he would die young, it is recorded that he observed, "No one will know of it if I die seated in the corner of the house; my name will be famous if I die in fight." We are reminded by this story of the very similar sentiments of another but later Oriental hero, Sohrab, of whom Matthew Arnold in his beautiful poem tells us that he based his hopes of finding his father on the latter's hearing of his prowess in single combat. Fired, therefore, by the hope of crowning his short life with fame, Kesar made two more single-handed forays against Sameiyoo, in the first of which he drove off seven hundred camels of Humeer's, which he presented to the bards, while in the second he carried off his enemy's wife and daughter and the ladies of their court. Thereupon Humeer sent his Diwan to Keruntee Gurh demanding the return of the ladies. This was refused. During the ten or twelve years which followed the feud continued, but Humeer made no active attempts at redress. In the meantime Kesar and his kinsmen had made wives of the Soomuree ladies, and had become the fathers of eighteen sons. At length, Humeer's patience becoming exhausted, he sent an embassy to Kesar, saying, "I would come to fight with you, but Keruntee is a salt country; what subsistence could my army find there?" To this Kesar, with perhaps rather unnecessary chivalry, replied, "I will sow a thousand acres with green wheat for your army." Thereupon Humeer came to attack Keruntee Gurh, and Kesar and many of his men lost their lives. Among the survivors was Hurpal, son of Kesar. The citadel



was destroyed, and the Soomuree ladies committed the rite of Sati after their husbands' deaths. Incidentally, reference may be made here to the great prevalence of this rite among the Jhalas of a later date. Halwad, the second town in size in the Dhrangadhra State, contains a very large number of Sati monuments, proving how rigidly the Jhala wives of later days carried out the example left by their predecessors at the sack of their old home, Keruntee Gurh. We have dealt at considerable length with the fortunes of Vihiasdeva and Kesardeva, our justification being that they are the earliest ancestors of the Jhala Rajputs of whom bardic records have been preserved. Meagre though the account may be considered, it is still sufficiently circumstantial to form the root of the genealogical tree of the family whose fortunes this work is attempting to describe, quite as circumstantial, in fact, as the majority of other Rajput Houses can point to.

We will now follow the fortunes of Hurpal, son of Kesar, of Keruntee Gurh. On the sack of the fortress by Humeer he fled to Unhilwara Patan, the modern Patan, in Gujarat, where Kurun Solanki had just ascended the throne of the Chaulukya or Solanki kings. This dynasty ruled over Gujarat from A.D. 961 to 1242, and was succeeded by the Waghela sovereigns. Kurun Solanki must not, therefore, be confused with Kurun Ghelo, the Waghela. The bards tell us that Hurpal was as mighty a man as his father Kesar, and this and the fact that he and Kurun Solanki were first cousins ensured him a hearty reception at Unhilwara. Hurpal, therefore, being an ancestor to whom the Jhalas refer with great pride, it is proposed to deal with his career at some length. Myth and legend play a large part in early Hindu records, and it will be found that in these respects the story of Hurpal proves no exception to the



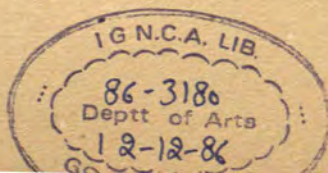


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DINING ROOM OF PALACE.



rule. For instance, at the time of his arrival at the court of Kurun Solanki, the latter was suffering much annoyance from a Bhoot, or spirit, named Baburo, who had got under his control the king's favourite Rani. The following is the story of the origin of the Bhoot. King Kurun, having become enamoured of his Diwan's wife, seized her and made her an inmate of his zenana. In the struggle the lady's brother, Keshav, had met his death. In revenge Keshav's soul became an evil spirit, and took possession of King Kurun's Rani, Kaularani by name. At the time of Hurpal's arrival at Patan, it is recorded that Baburo the Bhoot had caused a maiden to leap into a well. Hurpal jumped in and dragged her out. This and the fact that he was the king's cousin procured for Hurpal a favourable reception at Patan. He now thought of some means to exorcise the evil spirit. Repairing to the burning ground, "he met the Goddess Shakti, an attendant of Ambabhavani, who afterwards became his wife, and was the founder of his fortunes." She was, it appears, in search of a human husband, and, finding that Hurpal's prowess answered to the test which she demanded of it, consented to marry him on condition that he would never reveal to anyone her divine nature. The story runs that Hurpal, on seeing her in the form of a woman, asked her for water. She made no reply. Asking her again, no answer was vouchsafed to him. He then seized her skirt. Upon this "the woman grew as tall as the clouds. Her nostrils became like mountain caves, her eyes glared like village tanks in April. From this commanding position Shakti—for it was she—proceeded to deride the baffled Rajput. He, however, struck her a violent blow with his lathi, and after a tremendous struggle, in the course of which she satisfied herself that she had at last found a suitable husband,



she consented to marry him." Inspired by the Shakti, Hurpal attacked Baburo, and, seizing him by his hair, wherein, so the story runs, his strength lay, rendered him powerless, and extorted a promise from him never again to molest the Rani, and to come to his conqueror's aid whenever he was summoned. When asked by Kurun to name the reward for his services, Hurpal is said to have asked for as many villages as he could bind garlands upon in one night.

King Kurun consented to this, relying upon the distance between his villages and the badness of the roads. (The new edition (1878) of the "Ras Mala" in this connection refers to a similar kind of proceeding in the case of "The Tichborne Dole." Note, page 231. The comparison is sufficiently close.) With the aid of the Shakti Devi, who undertook to bind the garlands, and of Baburo, who brought a number of followers, the party started at nine in the evening by fixing garlands at Patdi and its 600 vassal villages. They returned to Patan seven hours later, having treated 2000 villages in the same way. Next morning Kurun sent out a minister upon a dromedary to confirm Hurpal's report, and, finding the number correct, confirmed his previous grant. However, Hurpal restored the 500 villages forming the district of the Bhâl at the urgent request of Kurun's Rani, who had previously adopted Hurpal as her bracelet-bound brother. The night's work, therefore, represented a gain of territory amounting to 1500 villages to the Makhwanas. Hurpal now had to devise means to get rid of Baburo, who, in originally promising help, had added the condition that Hurpal should be devoured as soon as the promises had been fulfilled. His method of dealing with the Bhoot is aptly compared in a note in the "Ras Mala" to that of the wizard in Scott's "Lay of the Last Minstrel" in settling

a somewhat kindred spirit. Fresh from the accession to so much territory Hurpal set up his capital at Patdi. The following quotation comes from the bards :—

“In Patdi the Makwano built many a palace. The Rani sat at the window ; no one knew that she was a Shakti. The King’s elephant broke loose ; she saw, from a distance, the princes playing. Shedo, Mangoo and Shekuro, extending her hand she laid hold upon ; she gave them the title of Jhala.”

“Jhalvun” in Gujarati signifies “to snatch,” and in the above short quotation is explained the derivation of their name which is generally believed by the Jhala Rajputs to be the correct one. The following bardic stanza in praise of Hurpal is worthy of note :—

“I have heard of you as a warrior who conquered all the demons : I have heard of you as a warrior who had a Shakti for a Rani ; I have heard of you as a warrior who took possession of 2000 villages. Hurpal ! great with a hand like Yuma’s, I behold your power daily increasing. There is no warrior upon earth, O son of Kesar, equal to you.”

Bearing in mind the times of which we are writing and the adulation which was, and is still, bestowed upon Chiefs by their bards, we can well imagine that Hurpal’s chroniclers would not be content with less than a super-human Rani for their hero, and to this mating of a man with a goddess we find many parallels in the legendary tales of Greece and Rome. For the word “Shakti,” which, ordinarily speaking, means “strength,” has a special religious signification, viz. that of the female force of the Deity as opposed to his masculine attributes. In this sense the wife of each of the great Deities is called his Shakti. The Shakti Devi of the Jhalas died in A.D. 1115, and since her death has always received



divine honours from the clan as their Kul-devi or family goddess. She is also known as Shakti Mata (Mother). There are temples both in Dhrangadhra and Halwad where she is specially worshipped, and it is obligatory still on every Jhala on his marriage to visit her shrine at the latter place with his wife. The day of her death is still observed as a day of mourning, and, should any movable Hindu festival happen to fall upon the same date, respect for her mourning forbids the Jhalas to recognize it.

Hurpal, at his Rani's death, left Patdi and lived in the neighbouring village of Dhama, where he married Raj Kunwerba, the daughter of the Sodha of Thar-Parkar, who bore him nine sons. The descendants of them are still to be found in parts of Cutch, in the parganah of Patan, as well as in Marwar and Mandwa and near Benares. But with these we are less intimately concerned than with the four children of the Shakti Devi, *i.e.* the sons Shedo, Mangoo and Shekuro, and the daughter Umadevi. Shedo succeeded his father, Hurpal, on the latter's death, which occurred about A.D. 1130. The present Maharaja of Dhrangadhra is descended from him. Mangoo settled first at Sheeanee, and then established himself at Jambu. He is the founder of the Jhala State of Limbdi. Shekuro, or Shekrajji, inherited Sachana in the Viramgam district and ruled over 84 villages: these were subsequently annexed to the crown-lands, but his descendants still hold "wantas" there, being styled Wantadars.

In the course of this history there will be occasion to note the gradual pushing of the Jhalas towards the west at the hands of the Mahomedans, until they reach and are finally settled in the territory to the north-east and east of Kathiawar which they occupy to-day. At the period to which our story has brought us they

appear to be holding sway from Patdi over a large territory, of which presumably this place was the centre. We have seen that towards the end of his reign Hurpal ruled from Dhama, a village near Patdi. Bearing in mind the fact that it was not until A.D. 1420 that Kuwa in Kathiawar was made the capital, we have a period of about 300 years, *i.e.* from A.D. 1115-1420, during which the headquarters of the Jhalas were outside Kathiawar proper. Three places, Dhama, Patdi, and Mandal, occur in the records as having at different times during this period been selected for the honour of being capital. But as to how long each retained the distinction it is impossible from the records to ascertain. All of these places are in the same district, *viz.* the territory to the south-east of the Rann of Cutch. Of Dhama there is the bare statement that Hurpal settled there after the death of his first wife. There are no remains to point to its ancient dignity. Similarly Mandal boasts of no archæological remains, though we are told that Satarsalji ruled from the place A.D. 1408-1420. On the other hand there are many references to Patdi dating from the time when Hurpal settled there, *viz.* A.D. 1090, to the reign of Jetsinhji, A.D. 1420-1441, during which the Ahmedabad Sultans warred with the Jhalas and drove them finally from their original capital westward to Kuwa. Further, Patdi is an admirable site for a fortress, as it contains the only piece of rising ground for miles around. Again, it has always remained a capital town, though the present Chief only dates his connection with it from A.D. 1741. Lastly, we have the very striking fact that no Maharaja of Dhrangadhra will ever visit Patdi in the present day, nor has one apparently done so since it finally ceased to be the capital of his ancestors in the fifteenth century of our era. The weight of argument, therefore, seems to be in



favour of Patdi's being considered the most time-honoured capital of the Jhala clan, and we must conclude that their aversion to revisit the place is due to a feeling of regret for the past and to an unwillingness to see the home of their forefathers in possession of others. Incidentally it may be noted that the ancestors of the present Chief, who was named Bhavsinhji, received Patdi and its dependent villages as a present from the Marathas who were besieging him at Viramgam in A.D. 1741, and who were unable to obtain the surrender of the town by any other means. The Jhala Chief at this date was Raisinhji: he had just built the fort at Dhrangadhra and transferred his capital there from Halwad for part of the year. It needs no stretch of the imagination to conceive how galling it must have been to the proud Rajput to see his old home given away by the hated Marathas to a family he was justified in regarding as far below his own in rank, and we can readily imagine the firmness of his resolve never to set foot in the place except as a conqueror. But such an ambition could not be attained in the face of the steadily growing Maratha domination. The settlement of Kathiawar by Colonel Walker early in the nineteenth century and the Pax Britannica which reigns over India are further pledges that the *status quo* will not be disturbed and that, so long as these factors remain in force, the existing boundaries of the various estates will be preserved.

The following is the account of the rise of the Jhalas, given by Ranchodji Amarji, Diwan of Junagadh, in his "Tarikh-i-Sorath." It will be observed that in some respects it differs from the one already given in these pages:—

"Chroniclers relate that in Samvat 1320 (A.D. 1263), Siddhrao Jayasinha, the Raja of Guzarat, reigned in



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the capital city of Piran Pattan, who had a wife beautiful as a fairy : it happened that a Deva or a Rakshasa fell in love with her. . . .

"The Raja had a confidential and faithful servant, a Rajput of the Jhala tribe, whose name was Makhwana Huralpal Valad Kesar, and to whom he promised a fine jagir if he would relieve him from this enemy. The said Rajput agreed, kept his word and removed the Bhoot; the Raja on his part was also desirous to fulfil his promise, and asked the Rajput how he wished to be rewarded. The latter replied, 'Let every village be mine where I can bind a toran or string of green leaves during one night.' The Raja agreed, and in one night Jogini—whose devotee the Rajput was—tied 1799 tarans to as many villages, but when the Rajput arrived at the gate of Digsar the morning began to dawn. Accordingly, the Raja gave all the villages thus marked to the Jhala Rajput, and seven villages to the Charans. As the Jhala had adopted the Rani of Raja Siddhrao Jayasinha to be his sister, he gave her the five hundred villages of the Bhâl as a present, and kept the others for himself. Halwad and Dhrangadhra were constituted seats of government, and the other perganahs were distributed among his sons and cousins."

The author of the "Tarikh-i-Sorath" then misses out several hundred years of Jhala history, and passes on to a reference to events which took place in the middle of the eighteenth century A.D.

After the death of Huralpal in about A.D. 1130, his son Sodhoji became the Chief. History relates very little about him and his successors for the next 260 years beyond their names, the dates of their reigns, the names of their sons, and, in some cases, the territory that the latter inherited. Doubtless during all this time the Jhala clan was steadily consolidating its power from Patdi and its neighbourhood, and getting a firm footing within Kathiawar proper. There must have been



frequent fighting during this process, both with the aboriginal owners of the soil, who would not relinquish their territories without a struggle but were no match for the Rajputs, and with other Rajput clans, who, like the Jhalas, were anxious to extend their dominions. Nothing is revealed of any collisions with the Mahomedans during this period, though Kathiawar had felt their might more than a hundred years before when Mahomed of Ghazni, in A.D. 1024, sacked the famous temple of Somnath that was said to draw its endowment from 10,000 villages. There may have been Jhalas in Kathiawar at the time of the Ghazni invasion, but, as we have seen, their first definitely recorded appearance in this part of India was when Hurpal arrived at Patan as a fugitive in A.D. 1090. If there were, we may be sure they took part in the resistance of the 20,000 fighting men of the desert, whose Chiefs would not submit to Mahomed without a struggle. Patan, too, whose King, Kurun Solanki, had by his present of territory to Hurpal given the Jhalas a footing in Gujarat, had known the fury of the Mahomedan, for Mahomed had captured it on his march to Somnath. We have, therefore, no historical record of any conflict between the Jhalas and the Mohamedans up to and during the period that we are describing when they were busy consolidating their rule. Our information with regard to the doings of the Jhalas during this period is at best meagre, and we must largely allow imagination to fill in the gap in their story. But the powerful position which they gradually acquired will to a certain extent enable us mentally to supplement these defects in their annals.

For the account of the Jhala Chiefs from Sodhoji A.D. 1130 to Ranmalsinhji A.D. 1408, which is given below, we are indebted to the Statistical Account of Dhrangadhra,

written by the late Colonel I. W. Watson in the pages of the Kathiawar portion of the Bombay Gazetteer. Indeed, as far as we are aware, no other English work of reference on the subject exists. But, knowing the thoroughness of Colonel Watson's investigations, we may feel certain that he has preserved for us all the records that the Dhrangadhra State preserves about this early historical period. We cannot expect to find a detailed history of each individual State in the "Ras Mala," which deals generally with the whole of Gujarat. We read, then, in the above work that Sodhoji succeeded his father in A.D. 1130, and consolidated his rule. He was succeeded by his son Durjansalji in A.D. 1160, who in time was followed by Jalakdevji in A.D. 1185. Arjansinhji, A.D. 1210, was the next Chief. Of him it is recorded that he was a devout worshipper of Krishna, and hence was called Dwarkadasji. At the time of Arjansinhji Bheem Dev II., nicknamed Bholo, *i.e.* the simpleton, was ruling over Gujarat from Patan. The Bharot Chund, the annalist of the Chohans of Sambhur, viz., Ajmer, has some references to the Jhalas, which should be referred to, though they are not always quite clear.

Bheem Dev was anxious to marry Eecheenee Koomaree, the daughter of Jeytshee the Parmar ruler of Aboo, who had been already betrothed to the Chohan's son. A fight for possession of her took place between Bheem Dev and the Parmar, who was aided by the Sambhur Chohan. Among the vassals of Bheem Dev who fought with him is mentioned Raning the Jhala. Now Raning is not a Rajput name, though we frequently find it among the Kathis. Chund Bharot must, therefore, have made a mistake in the Jhala's name. Later on in Chund's account we read that at the time of the above fight the Mahomedans were threatening



the Rajputs, and that the Jhala, being asked his advice by Bheem Dev, said as follows :—

“At times of fighting, matters which relate to war alone should be considered ; other disputes are out of place. Let us take heed lest an enmity with the Shah should arise.”

It is not quite clear from this reply whether the Jhala counselled opposing the Mahomedans or not, but, from our knowledge of the Jhala Chiefs' attitude towards the invader later on in their story, we may assume that on this occasion his would be no craven policy.

In the first encounter with the Parmar Bheem appears to have been victorious, for we read that he ascended triumphantly to the summit of Aboo. Subsequently the Chohan of Sambhur attacked the Gujarat troops and a force under Chund Bharot, “by the aid of Doorga, obtained great success, though that night the Chalook's army stood like a fort of iron, though elephants went the rounds and the Jhalas mounted guard, who had defeated the Jhadejas, and had plundered Cutch and Punchal.”

As usual, the Bard glorifies the troops of his own Raja, and in so doing it suits his purpose to state the prowess of the conquered enemy.

From the above quotations from the Bard Chund, it may be inferred that the Jhalas by this time had come to be recognized as a formidable Rajput clan, the distance between Ajmer and Patdi being very considerable. The reference to the Jhadejas and the Punchal shows also that their fame had already spread into the centre and the north-west of Kathiawar. Doubtless the Jhalas were among the principal vassals of the Anhilwara Kings, of whom they appear to have been most loyal supporters from the time when they first received their

lands from Kurun Solanki down to the downfall of the Waghelas, the Solankis' successors at Anhilwara, at the hands of the Mahomedans. The Bard Chund, in speaking, later on, of the sons of Sarung Dev, the uncle of Bheem Bholo, says :—" They were brave warriors, and had slain Ran (or Raning), the most powerful of the Jhalas." Presumably this is the same Raning who is mentioned by the Bard as having taken part in the above-mentioned struggle between Bheem Dev II. and the Parmar Raja of Aboo. Again, the Bard Chund, in describing the might of Bheem Dev's kingdom and the jealousy of Prathiraj the Lord of Delhi, who is reported as saying :—" Now will I take his land, the enemy crushing ; I will make a rule under an umbrella," goes on to say :—" For Ranik Dev, the Jhala prince, sent the Chalook sovereign ; his mind he opened to him, greatly excited, very hot, and as if heated with fire." He then enumerates other Chieftains whom Bheem Dev summoned to his council of war, and among them Sarung Makhwana, but the fact that the Jhala was the first to be called appears to show that he was regarded as the most honoured supporter of Anhilwara. Ranik Dev, here alluded to, was probably the same as the Raning of the previous campaign, Chund, who wrote considerably after the period he was describing, having confused the name. Of Sarung Makhwana we know nothing, but the surname Makhwana points to his Jhala origin.

We read that Prathiraj was conquered by Bheem Dev in the above-mentioned war. He, therefore, meditated a second campaign against Gujarat. Among the Chiefs who came a second time to Bheem Dev's support, according to Chund, "from Jhalawar came the Jhala, who turned not back in fight, ever desirous of war." In the fight which followed and in which Bheem Dev was defeated—"on one side Kun Chohan, on the



other Sarung Mukwana—both of them valiantly fought like lions. They brandished broadswords, each of them. Sarung paid his debts. Kun obtained glory. The Mukwana fell in the field amidst the warriors that roared like elephants. Sarung's lands were widowed when the Mukwana Raja fell." Though the above-mentioned allusions to the leaders of the Jhalas during the reign of Bholo Bheem, being made by a bard who was attached to a distant court, are not as clear and intelligible as they might be, yet they are thought by the author of "Ras Mala" to be worthy of mention in his book. Chund the Bharot is said to have composed a poem consisting of sixty-nine books, and was the Bard of the sovereigns of Ajmer. Forbes says :—"Of his poems, far more picturesque and interesting as they are, it is necessary to speak with somewhat greater reservation (greater, that is, than with regard to the works of Hemacharya and Merootoong Acharya). Chund is the first in favour of the bardic chroniclers, and his poems are distinguished by all the vices, as well as by all the rugged merits of the class. It is not as a sober narrator that he must be regarded, but as the Bard of the Chohans, if not excited with the 'red draught,' at least drunk with the wine of war and clannish rivalry. The text is so corrupt as to be sometimes well-nigh unintelligible." At the same time Forbes refers frequently to his works, and, with such an exemplar, we cannot go far wrong in indenting on what the famous old Rajput chronicler has to say about the early Jhalas and their Chiefs.

Of Devraji A.D. 1240, Dudoji A.D. 1265, and Sursinhji A.D. 1280, nothing is recorded but their names and dates.

Sursinhji ruled the Jhalas during the reign of Raja Karan II. of Anhilwara. The latter was the last of the Waghela Kings of Gujarat and the weakness of his rule caused him to be named Karan Ghelo, *i.e.* Karan the Mad.



THE MA SAHIB'S PALACE.

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In his time Gujarat passed into the hands of the Mahomedans, the Emperor Ala-ud-din Khilji of Delhi, whose name is always known in Gujarat as "the Murderer," having sent a large force under his brother Alaf-khan to subdue the Province. Anhilwara fell and with it the supremacy of the Waghela Kings. We read, however, that a branch of the Waghelas was settled at Wadhwan at this time and that the Wadhwan Chief had a powerful Waghela vassal at Sayla. Our authority goes on to state that not long subsequently the Wadhwan and Sayla Chiefs retired before the advancing tide of the Jhalas, who incorporated both these districts among their dominions, whereof they have ever since continued to form a part. These events probably took place during the time of Sursinhji or one of his early successors.

Of Sursinhji's son Santalji, A.D. 1305-1325, we read that he founded and gave the name to Santalpur in North Gujarat, and bestowed it upon his youngest son Surajmalji, who resided there until expelled by Lunoji Waghela, the ancestor of the Waghela Chiefs of Tharad and Morwada. Surajmalji was killed in the fight. This is an interesting example of the desire of the growing Jhala clan to extend its boundaries, and the fact that Santalpur was held only temporarily may be taken as typical of the times when boundaries were constantly being changed according as one State or another was in the ascendant. A parallel to the lawlessness and aggression of the Rajput Chiefs of the times of which we are writing may be found in the turbulent careers of many of the more powerful Barons in our own feudal days. Santalji appears to have conquered Lunoji Waghela at Sardhar with the aid of a Musalman force, but was himself killed in the fight. The correctness of this reference to the Mahomedans is rendered probable by the fact that in A.D. 1297 the Delhi Emperor Ala-ud-din



had conquered Gujarat and the soldiers of the Crescent had begun to play a part in the histories of the Hindu States in the Province of Kathiawar.

History will show that they were destined to find in the Jhalas some of the most difficult Chiefs with whom they had to do, while in its place this account will record the generous treatment which on one famous occasion in Dhrangadhra history was meted out to the independent manliness of a Jhala Chief by a Mahomedan King. Indeed, though the Mahomedan Conqueror at once possessed himself of Unhilpur (Anhilwara) and of much that remained of the crown-lands of the dynasty of Sidhraj, we are told by the author of "Ras Mala" that "large tracts of country continued to be for a length of time wholly independent, and, though they were gradually rendered tributary to the Sultans of Ahmedabad, their complete subjection was never effected by those princes, nor have they, up to the present time, reverted to that natural relation to the paramount power which they bore during the sway of the dynasty of Unhilwara." Among the Rajputs who were on these relations with the Moslem we must certainly include the Jhalas, who, we read in "Ras Mala," were at this period "firmly fixed in the plains which lie between the Lesser Run of Cutch and the Gulf of Cambay," *i.e.* the modern Jhalawar, over the whole of which the ancestors of the present Maharaja of Dhrangadhra were ruling. Large tracts of country also to the east were in the hands of the Koli sub-branch of the Jhalas, *i.e.* the branch descended from the original union of a Jhala with a woman of a lower caste, who of course are not recognized as true Jhalas.

Santalji was succeeded in A.D. 1325 by his son Wajepalji, who died in the following year, leaving, however, five sons. From this time the records as to the apportionment of giras among younger sons are more

explicit. We learn, for instance, that of Wajepalji's sons Akherajji received the village of Gorla, etc., Sarangji that of Dekawara, etc., and Dudoji that of Waswa, etc. The descendants of the latter live in Waswa under Lakhtar to this day. Meghpalji followed his father and reigned until A.D. 1331. Giras was given to his younger sons as follows: to Kesarji, Jarwala, etc.; to Bhimji, Nagwara; to Mepji, Karakthal, and to Jemalji Jakhwara. (If this Jakhwara is the village bearing this name near Viramgam it appears that the Jhala supremacy still extended beyond Viramgam to the north-east.) Padamsinhji succeeded his father in A.D. 1331 and reigned for nine years, being succeeded by his son Udesinhji. Udesinhji reigned until A.D. 1352. We read that his elder son Prathiraj resigned the Chieftdom to his younger brother Vegadji and received the pergunah of Thala; his descendants are called Thalechas and enjoy a wanta in Thala up till this day.

Vegadji ruled until A.D. 1368. The village of Vegadwaj near Halwad was founded by him. One of his sons named Khengarji received Bhadakwa as his giras. This village being considerably to the south of Wadhwan, a Jhala State that had not yet begun to have a separate existence, we have another proof that the whole of the modern Jhalawar still owned the supremacy of His Highness the Maharaja's ancestors. Ramsinhji succeeded his father and ruled until A.D. 1385. We learn that one of his sons, Lakhaji, received Sitapur as his giras, this being the first recorded mention of this important Dhrangadhra township. Ramsinhji himself founded Rampur, a village in the Dhrangadhra State. Next in the order of Chiefs comes Virsinhji, who succeeded his father and ruled until A.D. 1392. One of his sons, Pratapsinhji by name, is said to have been given the giras of Kantrodi, one of the most interesting



villages in the State. It lies about eighteen miles to the south-west of Dhrangadhra and has claims to great antiquity, having the reputation of being one of the twelve villages granted by Ra Noghan of Junagadh to a Charan woman, named Varudi. Ra Noghan was one of the Chudasama Rajput Kings of Wanthali and Junagadh, a clan that came into power about A.D. 930 and were the virtual rulers of the greater part of Kathiawar for a long time. Their supremacy declined, but Junagadh was ruled by a Chudasama until A.D. 1484, when the Ra Mandalika was conquered by the Mahomedans. Kantrodi is now celebrated for its tank, said to have been built by Sidhraj Jayasingh, sovereign of Anhilwara and Lord Paramount of Gujarat A.D. 1094-1193. There are Sati Stones at Kantrodi of the sixteenth century. There is a report also that iron used to be manufactured there in the days when this portion of Kathiawar consisted of forest. Regarding this place the Gazetteer says that it has been said that it is on the site of the ancient Kana-kavati, the capital of Kanaksen Chavada. Ranmalsinhji was the next Chief and ruled until A.D. 1408. Of him it is recorded that he was imprisoned by the Rathor Rajputs of Barmer Kotda whither he had gone to espouse a Rathor lady, and was only released by his son Satarsalji in 1394 at the head of an army.

This is the first recorded mention of intermarriage between the Jhalas and the Rathors, one of the proudest and most famous of the Rajput clans of Rajputana. Their name will be ever connected with Kanauj "where they are enthroned in the fifth century." Tod, from whom the quotation in the last sentence is taken, also tells us that Kanauj fell in the twelfth century "by its unwieldy greatness," and from this date commences the Rathor supremacy in Marwar. The fact that the Jhala Chiefs are connected by marriage with this great Marwar



clan, is evidence of the rank they hold among Rajputs. Of Ranmalsinhji's sons Sodsalsji received Dasada as his giras, and Wanvirji Jinjhuwara. Both of these districts are north of the present Dhrangadhra frontier and neither of them forms part of His Highness's territory at the present day. The fact that the next Chief Satarsalsji A.D. 1408-1420, made his capital at Mandal, north-east of Patdi and south-east of Dasada, proves, we may assume, that the Jhalas ruled over a considerable stretch of country in the Mandal district, and we have seen that in Kathiawar proper practically the whole of Jhalawar owned their sway. Tradition says that Satarsalsji, in revenge for the treachery practised on his father, ploughed up the site of Barmer Kotda with donkeys. We also read that he rebelled three times against Sultan Ahmed Shah of Gujarat (A.D. 1411-1441). One of the occasions was in A.D. 1415, when the "Mirat-i-Sikandari" and the "Tabakat-i-Akbari" record the fact. The former calls him Jhala Satarsalsji of Patdi, the latter the Raja of Mandal. The Mahomedan commanders at Patan had rebelled against the Sultan and had invited Sultan Hoshang of Malwa to invade Gujarat. Satarsalsji was defeated by Ahmed Shah's general Latif Khan and pursued from Jhalawar into Sorath. Here he was given sanctuary by the Chudasama Ra of Junagadh. The following quotation from the "Ras Mala" shows the difficulties which Ahmed Shah met with in reducing the Hindu Chiefs of Gujarat, of whom the Jhalas were and continue to be among the most important :—

"Some of them, sheltered in inaccessible natural fortresses of forest or mountain, were with difficulty compelled to pay a tribute, which was, from the first, always withheld, except when enforced by the presence of superior military power; others, who were less favourably situated for defence were driven wholly from



their lands, and lived the life of outlaws, until their continual harassing incursions drove the proud conqueror to a composition, and they regained, on terms which included submission and tribute, a part of their hereditary dominions. . . . The work, however, was never fully accomplished ; it was a labour of Sisyphus . . . notwithstanding many a boast of the arrogant Moslem the restoration of peace and unity to Gujarat was reserved for other hands, a wiser and more merciful policy, and a long future time."

Satarsalji had twelve sons, of whom Raghavdevji appears to have been the most distinguished. He is said to have dug the tank at Wantu (Vithalgadh). Being anxious to improve his fortunes he went to the court of Sultan Hoshang Ghorī of Malwa, who reigned at Mandu A.D. 1405-1431. The Gazetteer tells us that on one occasion Hoshang Ghorī was deprived of his territories and imprisoned in Gujarat for a year. With the aid of Sultan Ahmed Shah of Gujarat he was reinstated, but shortly after we find Hoshang marching to the relief of "the Chief of Jhalawada in Kathiawar," who, as above explained, had rebelled against Ahmed Shah. This Chief of Jhalawada must be Satarsalji and the reference from the Gazetteer explains the friendly terms subsisting between the Jhalas and the Sultan of Malwa, and the reason why Satarsalji's son Raghavdevji went to him to his court at Mandu to better his fortunes. We further read in the Jhala records that Raghavdevji rendered such service to Sultan Hoshang that the latter gave him a tract of country known as the Malwa Jhalawar, the capital of which is Raipura. His descendants are still to be found in the Narwar State under Ujjain.

The above is a good example of the enterprise of the Jhala clan and explains how it is that Jhalas are found in parts of India far removed from their own



RANA SHRI MANSINGHI SURATSINGHI JHALA, C.I.E. DIWAN.

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country. We have seen that Satarsalji had a numerous progeny, and it is not surprising to find the descendants of his sons still holding lands in many villages in the Dhrangadhra State, as well as in villages in other Jhala States, which have in the meantime been severed from Dhrangadhra and become independent, though they still recognize and pay respect to His Highness the Maharaja as the head of the clan. Every Rajput State, indeed, has a number of these villages, which are called Bhayati, *i.e.* belonging to Bhayats, or Cadets, of the ruling house, and whose revenues do not go to swell the State coffers.

Up to the date which we have reached, A.D. 1420, with the exception of Hurpal, the details of whose life and exploits must be regarded in the absence of contemporary record as in the main legendary, Satarsalji is without doubt the most noteworthy of Jhala rulers, and fortunately in support of his prowess it is possible to appeal to contemporary Mahomedan records. His rebellions against Sultan Ahmed Shah I. of Gujarat are historical facts and the title "Raja of Mandulgurh," under which he is described in the "Tabakat-i-Akbari" as combining with the Ra of Sorath against the Mahomedans, bears out the statement that he governed his State from Mandal. Unfortunately, as before stated, there are no remains at Mandal testifying to its former greatness. Again, from the fact that his name is coupled with that of the Ra of Sorath as an enemy of the Gujarat Sultan, we are at liberty to infer that he must have been a very powerful Chief. For the Sorath rulers were Chudasama Rajputs, who had been long settled in Kathiawar and at one time had been supreme in the Province. Indeed it was not until the fifteenth century that the last of the Chudasama Kings of Junagadh, Ra Mandalika by name, yielded his straitened dominions to the Mahomedan.



An alliance, therefore, with such a proud clan is evidence of the high regard in which Satarsalji was held.

The author of the "Mirat-i-Sikandari," Sikandar bin Muhamad, who finished his Mahomedan History about the year A.D. 1611, refers to Jhala Satarsalji as one of the Gujarat Zamindars who joined Sultan Hoshang of Malwa in his attack on Sultan Ahmed Shah of Gujarat (A.D. 1410-1441). The attempt was made in A.D. 1413-14, *i.e.* only a few years after the succession of Satarsalji. We read as follows:—The traitors "to strengthen themselves in their design won over several of the Zamindars of Gujarat, such as Kanha (*i.e.* Rana), Satarsal, Rajah of the country of Jhalawar, who had fallen into a hell of turbulence, and others, and prepared a revolt." Sultan Hoshang, "considering discretion the better part of valour, retreated. . . . Latif Khan and Nizam-ul-Mulk drove Shekh Malik and Satarsal before them to the country of Sorath. . . . There they left the offenders to the consequences of their offence and returned."

We may assume that "the consequence of their offence was not serious," for Elphinstone, in his "History of India," 3rd edition (1849), p. 677, says, speaking of Gujarat under the Ahmedabad Sultan, that the Rajput tribes of Sorath "were probably tributary (to the Sultan), but by no means obedient." They "preserved their existence, and were . . . almost as independent as under the Kings of Gujarat."

A footnote in Bayley's "History of Gujarat," pp. 98-99, informs us that in the year A.D. 1414, giras, a word we have frequently had occasion to employ, "had come to mean (1) blackmail paid to powerful local Chiefs for protection and for immunity from plunder; (2) lands or allowances made over to such Chiefs by Government, or allowed to be retained by them both as a politic provision to keep them quiet, and as a retainer for military

or other services. As a matter of fact, the holders of these fiefs were mostly Rajputs, and the lands they held part of their ancient hereditary possessions." The Mahomedan rulers tried "to reduce as far as possible the independent status of *grasiahs*" . . . and "in the early and palmy days of Moghul rule this desired object was almost completely obtained. . . . But in the decline of the Moghul Empire some of those who were wealthy enough extended their influence by farming Government villages in their own neighbourhood, and when the central power collapsed these villages were included in their *giras*."

It is not intended to convey the impression that the Jhala Chief was ever regarded by the Moghul as a *grasiah*: he was rather one of the above-mentioned hereditary Chiefs, who, though nominally tributary, resisted the payment as far as they could and maintained their independence down to British times when their ancestral rights were finally acknowledged and defined.

The same footnote explains the meaning of the word "*wanta*" under the Mahomedans. Turbulent Zamindars had to assign three-quarters of their land to the Sultan: the fourth part, named "*wanta*," they were allowed to retain, provided that they furnished guards and protection to their own villages . . . and promised "to hold themselves in readiness for the service of the King when called upon. As these people did not see it possible to maintain themselves without paying obedience to the prince, they never attended to make their submission and to pay the King's *salami* for their *wantas*."

The turbulence of *Satarsalji* is mentioned again in the "*Mirat-i-Sikandari*" in the author's account of the events of the year 1416. In this year Sultan Ahmed Shah, being engaged in an expedition against Sultanpur and Nandarbar, the Zamindars of Gujarat, among

whom Satarsal, Raja of Jhalawar, and Punja, Raja of Idar, are named, "conspired together" and invited Sultan Hoshang of Malwa for the second time to come and attack Gujarat, when "they would make his conquest of that country an easy matter." Sultan Ahmed Shah, hearing of this, made a forced march during the rains to Morasah, whence Sultan Hoshang "fled by night. . . . The Rajahs scattered in all directions and repented of what they had done." Whether Satarsalji reached Morasah with his contingent is not apparent from the text. If he did not, he was one of those whom a little later on Sultan Ahmed Shah reduced by means of a force under Malik Mahmud Bargi and Mukhlis-ul-Mulk that was sent to Sorath for the purpose.

From the above references it is quite clear that Satarsalji's name should hold a high place among the early Jhala rulers; he appears to have been the last to defy the Sultan, for the "Tabakat-i-Akbari" says that after the others had submitted he remained recalcitrant, and that Nizam-ul-Mulk was sent with a special force to punish him.

Jetsinhji was the next Chief and reigned until A.D. 1441. It is recorded of him that, like his father, he provoked the hostility of Sultan Ahmed Shah I. and that, fearing the same fate for himself that the Sultan had inflicted upon another rebellious State, viz., that of Idar, he, with the Chief of Dungarpur, fled for refuge to Nasir Khan of Asir, who had been in open revolt against the Sultan in A.D. 1416. History is silent as to the details of Jetsinhji's rebellion, but in all probability he was worsted. At any rate we find him quitting his ancestral capital and transferring it to Kuwa, a place between thirty and forty miles to the south-west of Patdi and within the limits of the present Dhrangadhra State, being about nine miles to the north-west of the present

capital, Dhrangadhra. Unlike Mandal, Kuwa contains some interesting relics of its former importance as the Jhala capital.

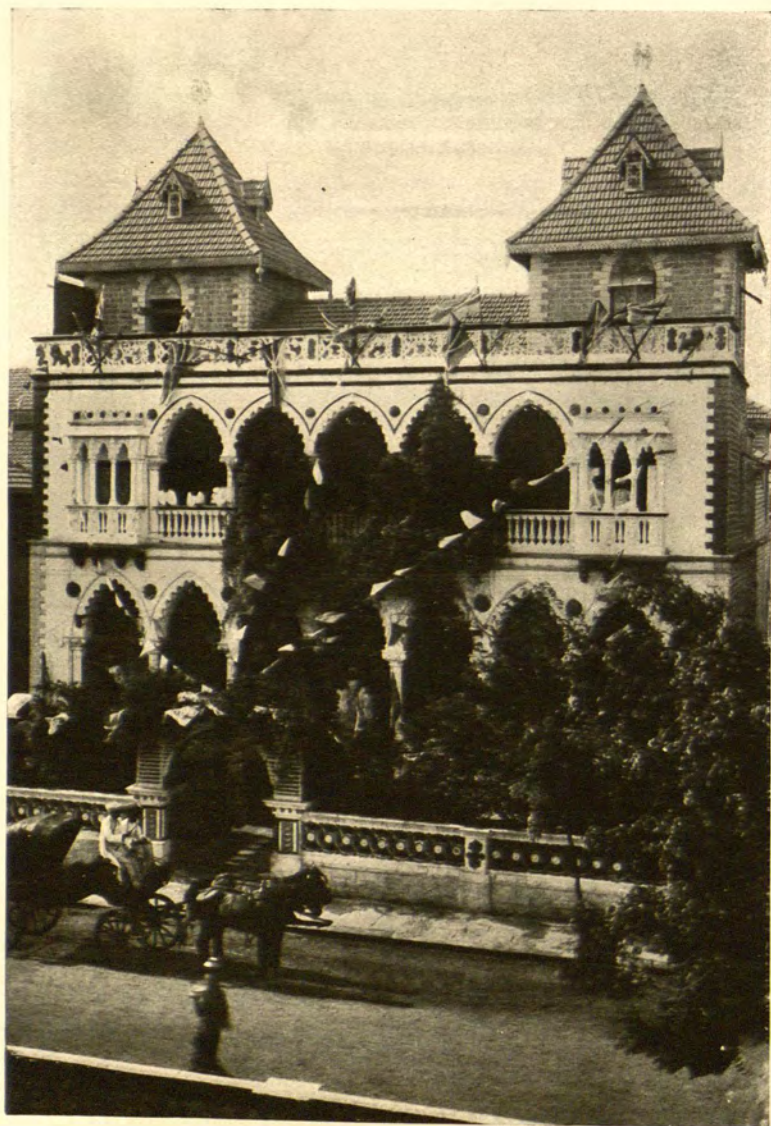
The country on all sides of the place is very rocky and sterile, the locality being just such as the Rajputs invariably selected to retire to when pressed by their enemies. As will be seen, Kuwa remained the capital for almost fifty years. The most interesting architectural remains are those of the old Rajghadi, or Palace. These occupy a large extent of ground to the north of the modern village, the name of which was changed from Kuwa to Kankavati by the late Raj Sahib. Three of the doorways of the old palace remain, and in a very fair state of preservation, the architecture being in the Hindu style of the fourteenth century. Traces of the walls of the fortress are still visible here and there, with the remains of the usual circular towers, or Kothas, at intervals. Within the walls at one place we are still able to see the stout masonry pillars, eight of them, to which the elephants used to be fastened, and the well into which the Ranees and Wadharans (female palace-slaves) threw themselves on an occasion to be described hereafter, is still to be seen. On my visit to Kuwa all the above-mentioned remains were shown to me and my courteous guide, Kumar Shri Natwar-Sinhji of Dhrangadhra, great-uncle of the present Maharaja, informed me that many copper coins called Dokdas have been dug up on the site of Old Kuwa. Another feature of Kuwa is a very beautiful temple in honour of Maha Shankar, *i.e.* Shiva, south of the Rajghadi and west of this modern village. Parts of this temple are probably as old as the remains above referred to. South-east of this temple is a Badshahi Masjid, still in a very good state of preservation. Adjoining the temple are a large number of Paliyos, *i.e.*



memorial headstones, in honour of different members of the Jhala clan. Those dates which are still decipherable are much later than the period in Dhrangadhra history that has been reached, *i.e.* A.D. 1420, *e.g.* Jhala Shri Saranji 1688—Jhala Shri Lambagi 1687—Jhala Shri Lakhaji 1682. There are also a number of Paliyos bearing the dates 1793 and 1791. All these dates are reckoned according to the Samvat era, which owes its origin to the famous Gupta dynasty of Gujarat whose supremacy commenced in A.D. 319. The earliest decipherable date on a Kuwa Paliyo is Samvat 1682, *i.e.* A.D. 1626, the difference between the Samvat and the Christian era being fifty-six years. Later on we shall see that Kuwa ceased to be the Jhala capital in A.D. 1486, *i.e.* Samvat 1430. From this the inference may be drawn that Kuwa continued to be a place of some importance long after it had ceased to be the capital town. The only other interesting relic at Kuwa is a small Deri, *i.e.* shrine, lying to the north of the modern village. The date is Samvat 1815.

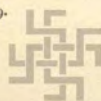
To return to Jetsinhji, who, as we have seen, after being worsted by the Mahomedans, transferred his capital from Mandal to Kuwa. Unfortunately there are no other facts recorded of this Chief, but it may be concluded that much of the latter part of his reign of twenty years was spent in the work of laying out and building the new capital-town. Earlier than this reign Kuwa is not mentioned in Dhrangadhra records. In all probability, therefore, there were no buildings there, so that there would be plenty for the Chief to occupy himself with in supervising the construction of the new Palace-fortress and town, and consolidating his rule from the new headquarters.

With the advent of the Mahomedans to Gujarat and the establishment of a Sultanate at Ahmedabad, only too anxious to make its sway over the whole Province of



THE DIWAN SAHIB'S BUNGALOW.

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Gujarat more than nominal, we have seen the Jhalas gradually losing their hold over their eastern territory and being pushed, though not without a struggle, towards the less fertile plains of Kathiawar on the west. They were now established in Kathiawar itself, and, though history is silent, the process of settling in a more or less new country cannot have been brought to a successful issue without a struggle. The aborigines of the country would not welcome the dreaded Jhala in their midst. Even if they had been partially conquered by the Jhalas when they were ruling from Patdi or Mandal, both of these places were at a considerable distance as compared with the new headquarters, and from either of them Jhala domination would be less a reality than from Kuwa, from which place the Chief could more easily enforce his authority. The author of the "Ras Mala" says that it is a common belief that Gujarat was occupied from a remote period by rude tribes, the descendants of whom still exist, who bore a general resemblance to each other, but of the nature of whose religion or government little has been even traditionally handed down. Bishop Heber, the first Protestant Bishop in India, thought that they were unquestionably the original inhabitants of Central and Western India, and were driven to their fastnesses and desperate and miserable way of life by the invasion of those tribes, wherever they may have come from, who prefer the Brahmanical religion. According to the latter authority "this the Rajputs themselves virtually allow by admitting, in their traditional history, that most of their principal cities and fortresses were founded by such and such Bheel Chiefs, and conquered from them by the children of the Sun." The Jhalas then, in settling in Kathiawar in the fifteenth century, would doubtless have many Bheels, Kolis, and Ahirs to contend with, and the



fact that the Province was still in those days largely covered with forest lends colour to this opinion. As an example of the kind of men the invading Rajput had to quell, reference may be made to the bardic accounts of Dhun Mair or Dhand, the Koli, who was at one time firmly established in the neighbourhood of the Null and is the reputed founder of Dhanduka. "Fifteen thousand were his foot-soldiers, eighteen thousand were his horsemen, eight elephants shook their heads at the castle of Dhand." The author of the "Ras Mala" states that Raj Kurun Solanki of Anhilwara was the first ruler of Gujarat on record who devoted his attention to putting a curb on these wild tribes, and adds that this was "a task which has engaged the solicitude, more or less, of all his successors down to the present time." "Ras Mala" was first published in 1856 and Raj Kuran ruled over Gujarat from A.D. 1072 to 1094. We may safely conclude, therefore, that the Jhala Chief Jetsinhji, whom we have seen settled at his new capital of Kuwa, had the armed opposition of the aboriginal tribes of Kathiawar to contend with in consolidating his power in that Province.

A footnote in Bayley's "History of Gujarat," p. 106, tells us that the historical work known as the "Tarikh i-Alfi" says that in A.D. 1422 (A.H. 822), "Ahmad Shah made an expedition against Jhalawar, but the Rajah purchased peace by the payment of a heavy tribute." This corroborates the statement made in the Bombay Gazetteer to the effect that in Jetsinhji's reign there was so much resistance to the Sultan made by the Jhala Chief, then ruling from Patdi, that Ahmad Shah finally drove him from his capital westwards to Kuwa, where he established his headquarters. Jetsinhji thus inherited his father's defiance of the Mahomedan power, for the event alluded to in the "Tarikh-i-Alfi" happened within two years of his accession.

There is a reference in the "Tabakat-i-Akbari" to Jhalawar and its Chief among the events of the year 1430 when Jetsinhji was on the Jhala gadi. Unfortunately the author of the above Mahomedan historical work appears to have been misinformed as to the name of the Jhala Chief of the period. He calls the Chief "Kanha." At the same time the evidence afforded by the "Tabakat-i-Akbari" is so often made use of by writers in compiling the history of the Mahomedan period of supremacy over Gujarat, on some occasions deficiencies in other historical works being supplied out of its pages, that we cannot afford to ignore a work of such importance. We therefore give the references almost in full from Bayley's "History of Gujarat," pp. 114, 115—

"The 'Tabakat-i-Akbari' says that: 'In the year 833 (A.D. 1430), Kanha, Rajah of Jhalawar, seeing how Sultan Ahmad had nearly made an end with Idar, and apprehending that he would next deal with other Zamindars, thought it prudent to seek safety in flight. The army which had been sent for his chastisement pursued him. He proceeded to Asir and Burhanpur. Nasir Khan of Burhanpur accepted from the Rai a present of two worn-out elephants, and, forgetting what was due to the Sultan, admitted the Rai into his territory. After a short stay, Kanha went to Kulbargah, and obtained from Sultan Ahmad Bahmani a force to assist him. With this he plundered and laid waste a few of the villages of Nandurbar. . . .'"

The account goes on to say that Sultan Ahmad sent his son, Muhamad Khan, who defeated the rebels near Daulatabad. Next we read as follows:—

"The Bahmani Sultan then sent his eldest son, Ala-ud-din, and a younger son, Khan Jahan, to give battle to Prince Muhamad. The general direction of the army was given to Kadar Khan, one of the great nobles



of the Dakhini kingdom. Under the advice of Kadar Khan, Prince Ala-ud-din marched to Daulatabad, where Nasir Khan of Asir and Burhanpur, and Kanha, Rajah of Jhalawar, joined his army and sought his protection."

In the end the Gujarat Sultan's army was victorious. Of what befell the Jhalawar Chief in consequence of his rebellion the "Tabakat-i-Akbari" says nothing. Presumably he was at least made to pay a heavy tribute and allowed to return to his dominions in Jhalawar. But, if the account is correct, his animosity towards the Ahmedabad Sultan led him far afield, for in those days of slow travelling Nandurbar and Daulatabad were a very far cry from Kathiawar. The "Tarikh-i-Alfi" places these events in 1429, and says that in the final battle Prince Muhamad's army employed one hundred elephants. Further, this authority calls "Kanha" "Kantha Sarsal," very reminiscent of Satarsal the previous Jhala Chief.

Jetsinhji had six sons, the eldest of whom, Wanvirji, succeeded him in A.D. 1441 and ruled until A.D. 1460. He, too, had six sons, but beyond giving the names of the villages which each of them received as his giras, history is silent with regard to them all except Bhimsinhji, the heir, and Ajoji, the second son. Of the latter it is stated that he fought with the Wala Rajput Alshi, and conquered some of the territory. His descendants are still Wantadars in the villages of Pipaliu and Kalawadi under Wankaner. In modern times there are still a few Wala Rajputs holding lands at Dhank in Kathiawar, but the clan is not as strong as it was at the period we have reached in Dhrangadhra history. Ajoji must have been a Kumar of unusual enterprise and energy, but Rajput tradition can point to many younger sons who did not remain content with the lands they received as



giras, and set out with their retainers to carve out their own fortunes. It may be noted in passing that, to say nothing of the Kathis, who, like the Jhalas, were an invading race, the Jhalas were by no means the only Rajput clan consolidating themselves in Kathiawar at this time. We have seen that the Jetwas arrived in the Province before the Jhalas. At the time we have reached this clan was finally settled in the west of the Province, where it still remains. Jhalas and Jetwas were too far apart to come into serious collision with each other. On the other hand the Jhalas had the powerful Jhadeja clan on their western frontier, the tradition being that the latter invaded Kathiawar from Cutch in the tenth century, while to the south of Jhalavada was the Gohil clan, that had invaded the Province from the north in the thirteenth century and was daily strengthening its position in Gohilwada.

Among so many rivals the struggle for the maintenance or betterment of respective positions must have been very keen. It may be safely said, however, that since they were finally settled in Kathiawar the Jhalas have proved worthy of their ancestors by maintaining their hold over the territories they won with their swords, and that their clan is rightly regarded as second to none in the Province. The number of matrimonial alliances made between them and the leading Rajputana States is evidence of the rank and importance accorded to them in the Rajput polity.

The next Chief was Bhimsinhji. Of him nothing is recorded except that he reigned at Kuwa until A.D. 1469, and that his only son, Waghoji, succeeded him. This Chief ruled from A.D. 1469 to 1486. Like his ancestors, Satarsalji and Jetsinhji, he rebelled against the Mahomedans, and, like them, was worsted in the unequal contest. At this time Mahmud I., nicknamed Begada, A.D. 1459-



1513, was King of Gujarat and ruled from Ahmedabad. He was undoubtedly the greatest of the Mahomedan Sovereigns of Gujarat, and the tradition which derives his nickname Begada from the fact that he had reduced two fortresses hitherto deemed impregnable, namely Junagadh and Champaner, appeared to Ferishta "sufficiently rational and probable."

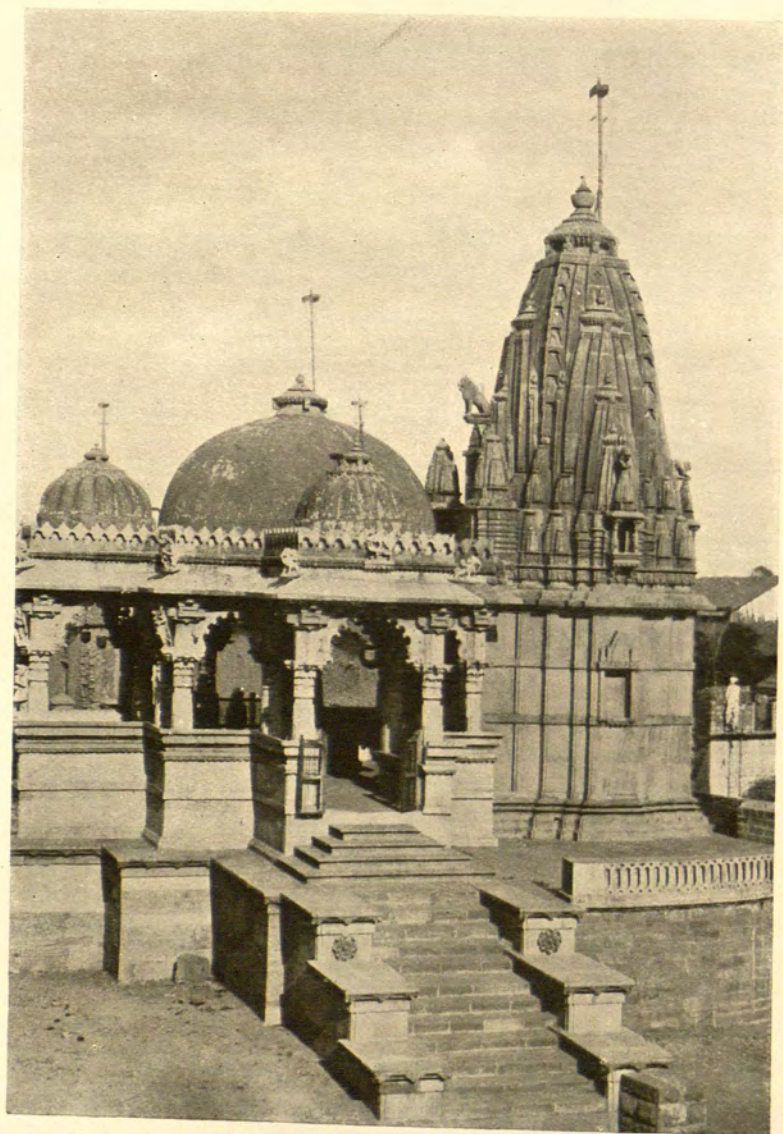
As, with the exception of the Idar Chiefs, the Jhala rulers appear to have been second to none among the Gujarat States in their active animosity to the Mahomedans, the Chief whose reign has been reached being no exception to what seems to have become a rule, the present may not be considered an unfavourable opportunity for recapitulating from the first the collisions between the States of Gujarat including Kathiawar and their Mahomedan invaders. Gujarat became a Mahomedan Province in A.D. 1297 and remained one until 1760. From the former date until A.D. 1403 the early Mahomedan Kings of Delhi ruled the Province by means of Viceroys. But, as we have seen, this rule, as well as that of the Ahmedabad Kings who succeeded it A.D. 1403-1573, was often merely nominal, the greater Rajput States succeeding in maintaining their individuality throughout the whole period. From A.D. 1573 to 1760 the Mogul Emperors were lords of Gujarat, though they, too, like the Viceroys and Ahmedabad Kings who preceded them, were never able to obtain the entire submission of the Jhala and other leading Rajput clans of Gujarat. The earliest reference to a Mahomedan invasion is mentioned in a footnote in the "Ras Mala," p. 31 of the 1878 edition. According to this the enemy got no further than Rajputana. The authority for the tradition is not mentioned, but it is stated that Yog Raj Chowra, A.D. 841-866, was ruling Gujarat at this time from Unhilwara. Among the Chiefs who went from

Gujarat to the aid of their brothers in Rajputana is mentioned "the Jhala from Patree": there is also a mysterious reference to "the Mucwahana from Mangrol." The whole reference is very obscure, for enquiry has shown that the Jhalas did not leave Keruntee Gurh until A.D. 1090, when Hurpal reached Patan. How, then, could they have been settled at Patdi in A.D. 866? The other reference must refer to the Makhwanas, the old name for the Jhalas. Their subsequent history does not connect them in any way with the west of Kathiawar, though it is, perhaps, conceivable that an advance guard of them may have invaded the Province by sea and settled temporarily at Mangrol. It is, perhaps, wisest to dismiss the whole story as the fabrication of some bard who wished to stand well in the eyes of his Chief by embellishing the story of his ancestors. Nor was the bard in question necessarily belonging to a Jhala Chief, for many other States besides that of the Jhalas are mentioned in the story as having taken part in the resistance to the Mahomedans. Mahomed of Ghazni's tenth invasion of Hindustan, which culminated in the sack of Somnath in A.D. 1024, is an undoubted historical fact. In the resistance that was made to him in Gujarat we cannot assign the Jhalas a part, as their history in that Province only commences in A.D. 1090. In the time of the great Sidh Raj Solanki of Anhilwara, A.D. 1094-1123, there was, it is true, no Mahomedan invasion of Gujarat, though the invaders had come so far south in India as to send an Embassy to the Solanki court, and Sidh Raj's Rani, in her anxiety for Gujarat, did her best to induce the Chief of Jesulmer in Rajputana to make his State a buffer between it and the Mahomedans. The Ghazni family were now settled at Lahore. Had an invasion taken place at this time doubtless the Jhalas, whom Sidh Raj's father, Kuran Solanki, had allowed to settle at



Patdi, would have taken part in trying to repel the enemy. There is a tradition that the Mahomedans invaded Gujarat in A.D. 1178 when Hurpal's grandson Durjansalji was ruling at Patdi. Mul Raj II., or Bal Mul Raj, was ruling at Anhilwara at the time, and his nephew Bhim Dev repelled Mohamed Shahabudin Ghorī, who, according to Ferishta, "marched from Ghazni to Oocha and Mooltan, and from thence continued his route through the sandy desert to Gujarat." Tradition says that the Mahomedans were routed "with great slaughter" and that they suffered great hardships in their retreat. The authority for the last-named invasion is Merootoong Acharya, a monk of the Jain Convent of Wurdhumanpoor, the modern Wadhwan. The work that contains the story is called the "Prubundh Chintamunee," which was completed in A.D. 1305, *i.e.* nearly 130 years after the invasion alluded to had taken place. The author of the "Ras Mala," however, thought the account worthy of record in his book. Indeed the "Prubundh Chintamunee" was one of his chief sources of information with regard to the early history of Gujarat. This work, together with the "Rutun Mala" written by the Brahman Krishnojee, of whom nothing is known but that he wrote subsequently to A.D. 1242, and the "Dwyashroy" composed by the celebrated Hemacharya, who died about A.D. 1174, were among Forbes's main sources of information for this early epoch. In Chapter XIII. of the "Ras Mala," the author says—

"These works have been our principal guides, but they have been illustrated and corroborated by monumental inscriptions, by copper-plate deeds, by the relations of Mahomedan historians, by the poems of Chund Bharot, and by bardic and oral tradition. . . . The outline which they afford is wholly defective, but not, it may be asserted, untrue; for, in almost every case



THE SHAKTI MATA TEMPLE.

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where a comparison is practicable, their statements or allusions are verified or explained by independent authority; and greater research, it is, therefore, fair to assume, would add still more of corroboration."

We may then safely conclude that the Mahomedan invasion of Gujarat in 1178 really took place and that, though further details have not been supplied by the Wadhwan monk, Merootoong Acharya, the Jhala Chief Durjansalji, A.D. 1160-1185, took part with his liege-lord Sidh Raj in repelling the invaders. It is interesting to note what the author of "Ras Mala" has to say about the peculiar relations in which the Jhalas stood with regard to the Solanki Kings of Anhilwara, relations which, doubtless, came into existence from the day on which Hurpal came as a fugitive to the court of his cousin Kurun Solanki from Keruntee Gurh. Forbes, in dealing with the systems of land-tenure under the Anhilwara Kings, says as follows:—

"It is remarkable that, unless the case of Waghel is considered one, there is no instance of a permanent alienation of land for hereditary military service. The fortresses in Gujarat proper are represented as held by the King's garrisons, without the intervention of a baronial vassal; and of all the Rajput houses, whose Chiefs subsequently appear as large landholders and kinglets in the country, not any one is asserted, even by their own annalists, to have held under grant of the Kings of Anhilwara, with the single exception of the Jhalas."

Full mention has been made in the preceding pages of the rebellions of Satarsalji, A.D. 1408-1420, and of Jetsinhji, A.D. 1420-1441, against the Ahmedabad Sultans, and we have now reached the point where Waghoji, A.D. 1469-1486, draws the sword against Sultan Mahomed Begada, and dies in defence of his capital of



Kuwa, which his successor has to quit, just as Jetsinhji fifty years before had been driven from Patdi and Mandal. The story is an interesting one and reveals the courage and the prowess of the Jhalas ; for Mahomed Begada, A.D. 1459-1513, "is to the Moslem as Sidh Raj is to the Hindu," the pattern of a powerful and popular King. One of his ambitions was to become possessed of Junagadh and its hitherto impregnable fortress, the property of the Raj of Sorath.

At his third attempt he succeeded, and built a new capital named Mustafabad there, from which place in A.D. 1471 he ruled his dominions. This famous Sultan also made expeditions against Sindh and Cutch and quelled the pirates of Dwarka, who so long infested the coasts of Kathiawar. On any one of these occasions he may have come into violent collision with the independent-minded Jhala who could tolerate a Mahomedan over-lord better at Ahmedabad than at closer quarters. We read that during Waghoji's reign Prince Khalil Khan (afterwards Sultan Muzafar of Gujarat) was Mahomed Begada's Viceroy in Sorath, and resided at Junagadh. Waghoji being rebellious the Prince marched against him and was worsted in a sharp encounter with the Jhalas at Saidpur, a place about six miles north of Dhrangadhra. Accordingly Sultan Mahomed Begada himself marched with a large force upon Kuwa and laid siege to the place. Waghoji, with all his vassals, made a resistance from the fort, but failure of provisions caused him to make use of offensive rather than defensive measures. He determined to try the effect of a sally ; but before taking this desperate measure he ordered the guards of the Zenana to keep their attention upon his banner, upon which a representation of the Shakti Mata was emblazoned ; for he had given instructions to his Ranis to commit the rite of Sati in case his standard



should be seen to fall. During the sally the standard-bearer, we are told, grew weary and set down the banner for a moment. The Zenana guards, thinking that Waghoji had fallen, informed the Ranis, who with their Wadharans, *i.e.* maidservants, threw themselves into a well and were drowned. The opening of the well can still be seen in the centre of the ruined Rajghadi at Kuwa. In the meantime Waghoji, by a desperate effort, drove off his enemies and re-entered the fortress only to hear that his Ranis had taken their lives. In his distress, therefore, he determined to die on the field of battle. Rushing out of the fortress he and the chief of his Sardars, after destroying many of the enemy, were at length themselves laid low. Kuwa was then sacked and from that day ceased to be the Jhala capital. As was usual with them in the capture of an important place, the Mahomedans shortly after this established a Thana there and erected a Musjid close by, which remains to this day in very good preservation, though the number of Mahomedans to support it in the modern village of Kunkavati (formerly Kuwa) is very small. We have seen earlier in this work the prevalence of the rite of Sati among Jhala women. A proof of this was displayed on the present occasion when Sahib Kunwarba, daughter of the Solanki of Kalaria, elected to die on the funeral pyre, though she was only betrothed to Waghoji, and had not actually married him.

The sack of Kuwa was up to this time the greatest disaster which had ever happened to the Jhalas; so deep an impression did it make upon them that the expression Kuwa-no-Ker, *viz.*, the destruction of Kuwa, has become proverbial for any great calamity. In the same way among the people of Hungary the battle of Mohacs is considered the type of disaster. Waghoji had twelve sons, of whom the first



six perished with him at Kuwa, their names being Nayoji, Mepji, Sagramji, Jodhaji, Ajoji, and Ramsinhji. The seventh son, Viramdevji by name, was slain by the Mahomedan Thandar of Sami Munjpur (at present belonging to the Nawabs of Radhanpur) in a fight occasioned by the latter's carrying off his cattle. Both Sami and Munjpur are a long way from the present Dhrangadhra north-eastern boundary. It may, therefore, be inferred that, though the Jhalas were steadily being pushed westward by the advancing Mahomedan tide, they were still masters of a considerable amount of territory to the eastward of their present limits. It is said that Viramdevji's Paliyo is still to be seen at Anpodru near Taringa. It therefore fell to the eighth son, Rajodharji by name, to succeed his father, which he did in A.D. 1486. Of the remaining four sons we know only the names and the villages which they received as giras.

We have, then, for the second time the spectacle of the Jhalas being driven from their capital by overwhelming Mahomedan forces and being compelled to retreat towards the west. But, though the headquarters of the clan were continually being thrust westward, it appears that the Jhala Chief still retained his hold over some lands in the neighbourhood of Mandal and Viramgam, for it was not until the time of Mansinhji, A.D. 1523-1564, that Sultan Bahadur Shah finally added these districts to his own dominions. The account of this transaction will be told in its own place. Our enquiry has now brought us to the year A.D. 1486, in which Rajodharji set out from Kuwa to found a new capital and retrieve the fortunes of his clan. The account of the founding of Halwad and of the period during which it remained the Jhala capital is reserved for the next chapter.

An interesting footnote on p. 190 of Bayley's



"History of Gujarat" says, with reference to a passage in the "Mirat-i-Sikandari" dealing with the events of the year 1470, that at this period the Hindus had not yet fully adopted the use of firearms in their battles, whereas the Mahomedans had used them twenty years before this in Gujarat. India was therefore considerably behind Europe in this respect, and we must conclude that before the sixteenth century the Rajputs mainly relied on their swords and spears for offence and defence, while the chief weapon of the aboriginal tribes was the bow and arrow, as is the case with the Bhils of to-day.

Between the years 1470 and 1480, Sultan Mahmud Begada, the most famous of the Ahmedabad Sultans, spent a great deal of time at Junagadh, which he had conquered from Ra Mandalika, the last of the Chudassama rulers of Sorath, in the former year and named Mustafabad. Sorath contains the richest soil in Kathiawar, and in the tenth century its ruler was practically King of the whole Province. In the meantime other Rajput States had asserted their independence, but when Mahmud Begada stormed Junagadh in 1470 it was still in all probability the most powerful State in Kathiawar. We are not concerned with the fortunes of Junagadh in this work except in so far as they affected those of the rest of the Province, but there is very little doubt that under the strong rule of the Sultan Mahmud Begada, 1459-1513, the Rajputs of Kathiawar, among them the Jhalas, were firmly governed. We have seen him leading an army in person against Kuwa, the Jhala stronghold, and sacking it, the Chief and six of his sons falling on the field. We know from the pages of the "Mirat-i-Sikandari" and other Mahomedan writings that after the conquest of Junagadh Mahmud Begada did his utmost to Mahomedanize the place by encouraging his nobles to build houses there, by himself



building a palace and appointing Kazis and Muhtasibs in the town and neighbourhood, "so that in a short time there grew up a city which might be called a twin of Ahmedabad." The "Mirat-i-Sikandari" goes on to say as follows :—

"The whole country of Sorath accepted the rule of the Sultan, and all the Zamindars submitted, and paid their revenues without demand or coercion."

The Sultan, indeed, spent such a long time in Kathiawar that a rebellion against him was set on foot at Ahmedabad owing to his lengthy absence. The Mahomedan histories of the period 1470–1480 make no mention of any collision between the Mahomedans and the Jhalas. Sorath is far removed from Jhalawar and in those days probably thick forest intervened. At the same time, when in 1471 or 1472 Mahmud Begada marched from Junagadh, now called Mustafabad, to the conquest of Cutch, doing, according to the "Tabakat-i-Akbari," sixty-one kos in one day, he must in crossing the Ran have passed through Jhala territory. No fight with the Jhalas being recorded, we must conclude that the Chief, at that time Waghoji, either retreated or acknowledged Mahomedan supremacy by paying tribute. Having secured the submission of Cutch the Sultan must have returned with his prisoners across the Ran to Junagadh by the way he had gone shortly before. In the following year the Sultan conquered Jagat, *i.e.* Dwarka, and Sankhodar, *i.e.* Bet, and went back to Junagadh. For these three years, then, Mahmud Begada practically made Kathiawar his headquarters and consolidated his power. In the record of the year 1480 contained in the "Mirat-i-Sikandari" we read :—"It is said that the Sultan used to go every year from Ahmedabad to Mustafabad, and spend some time there in



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H.H. THE MAHARAJA SAHIB AND PRINCIPAL OFFICERS.



hunting and travelling." And it was only when his eagerness to conquer Champaner hurried him away from Ahmedabad and Kathiawar to attack that famous stronghold, and when he had left Prince Khalil Khan at Junagadh as Viceroy of Sorath, that Waghoji, the Jhala Chief, thought the time for rebellion against his Mahomedan master ripe. We have seen how he worsted Khalil Khan and how it required a force commanded by Mahmud Begada himself to vanquish him at Kuwa. But it is clear that there was a motive for the tranquillity of the Jhalas between 1470 and 1485, and that motive the firm control that Mahmud Begada had over Kathiawar during those years.

The final mention in the "Mirat-i-Sikandari" of the northern portion of Kathiawar, in which Jhalawar is situated, at this period is contained in the account of one of Mahmud Begada's leading nobles, Dawar-ul-Mulk by name. He may have been Viceroy of Sorath. At all events we read in Bayley's "History of Gujarat," p. 232, as follows :—

"One day, in a campaign against the infidels, the Malik (*i.e.* Dawar-ul-Mulk) crossed the Ran, which is salt like the sea, and on the third day again reached an inhabited country."

He was conducting a campaign against Cutch. It is presumable that he chose the narrowest traversible part of the Ran for his passage. Now, whether he was advancing from Ahmedabad on the east or from Junagadh on the south, it appears that to reach the narrowest fordable part of the Ran he must have traversed the territory of the Jhalawar Chief, as Mahmud Begada had probably done before him. He must have known enough about the Ran not to attempt to cross it during the monsoon, for during these months at the time of which



we are writing the sea-water in all probability ascended as far east as Jinjhuwada and Patri. We have it on the evidence of Captain McMurdo, who investigated the Ran in 1813, that the silting up of its eastward portion was proceeding rapidly owing to the deposits annually made by the Banas and other rivers. Passes like the Tikar Pass, therefore, open now for half the year for carts, could hardly have been so in the fifteenth century. This Pass, which starts from Tikar in the Dhrangadhra State, is well under twenty miles in length. The northern boundary of the State extends for more than thirty miles along the southern shore of the Ran, and some point on it is the obvious starting point for anyone proceeding to Cutch from the south or east. The reference quoted above implies that Dawar-ul-Mulk's crossing occupied three days. We are therefore forced to the conclusion that he approached the Ran through the territories of the Jhalawar Chief, whom the strong rule of Mahmud Begada restrained from active resistance.

Later on in the passage from the "Mirat-i-Sikandari" above referred to we find Dawar-ul-Mulk subduing the people of Amrun westwards of Jhalawar. At this period this district, now under Jamnagar, was probably under either the Jethwa or the Chavada Rajputs. At all events our author describes it as "the centre of infidelity, and a very mine of rebels and wicked men." However, Dawar-ul-Mulk "worked day and night, fighting against the infidels of that and the neighbouring districts, and by force of arms all infidelity was brought into subjection." It is highly probable that we may include the westward portion of Jhalawar under the term "neighbouring districts." Indeed, placing this evidence side by side with what has gone before, we are justified in coming to the conclusion that between the year 1470 and 1486 the

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Mahomedans held the whole of Kathiawar in much more than nominal subjection and that it was not until Mahmud Begada turned his attention from Kathiawar to Champaner, that the Jhalas and other Rajput tribes succeeded in more or less regaining their independence.



CHAPTER V

HISTORY OF THE JHALAS FROM A.D. 1486-1730

IN the last chapter it was stated that, though the Jhala Chief was continually being driven westward by the Mahomedans, he still retained his ancestral territories in the Mandal and Viramgam districts on the east.

Our inquiry has shown us that probably almost two hundred years before the dates we have reached, the Jhalas had driven out the powerful Waghela ruler of Wadhwan and his vassal the Chief of Sayla and added their territory to Jhalawada. The territory that Rajodharji ruled over must therefore have been a very extensive one, and it may be wondered why the Mahomedans, against whom the Jhalas had so frequently rebelled, and whose Sultan, Mahmud Begada, had recently thought it necessary personally to lead a force for their reduction, were content to leave them in possession of so large an extent of country. The answer may be found in the inherent weakness of the Mahomedan supremacy and in the absence of any consistent policy of action at the centre. Energetic Sultans, such as Ahmed Shah and Mahmud Begada, could make their rule felt, and keep in check their viceroys and nobles. Such men could deliver a crushing blow, and had the policy which dictated the destruction of Kuwa been consistently followed up by succeeding Ahmedabad Sultans many more of the Rajput States might have been crushed out of existence. But what, in effect, has

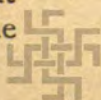


really taken place? The Rajput States still exist, many of them in a thriving condition, while the Mahomedan supremacy has vanished. The author of "Mirat Ah-mudee" has some pertinent remarks that are quoted in the "Ras Mala" on this point. He says—

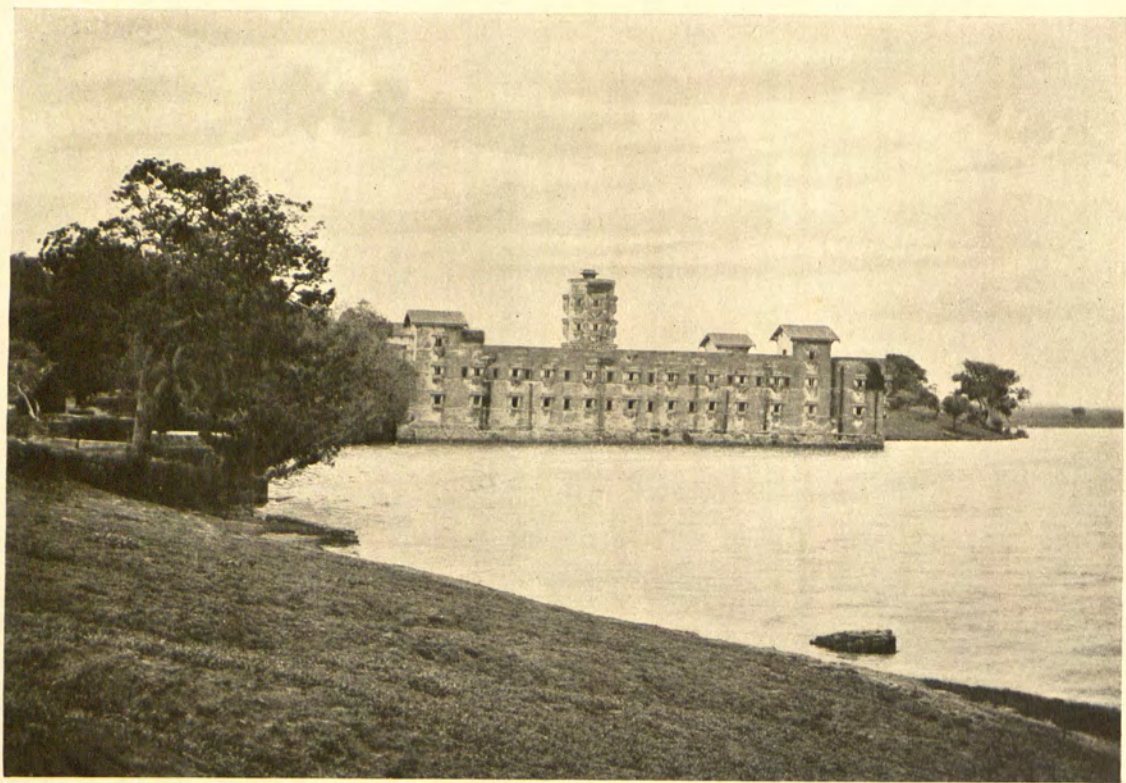
"The learned and observing will know that a cause for the decline of every Empire which has existed since the beginning of the world may be found in the animosities of its nobles, assisted by rebellious subjects. . . . Such was the end of the kings and nobles of Gujarat (viz. the Mahomedans). Fate having decreed the destruction of the Government, its servants, by disregarding all sacred ties in the midst of rebellions, went to war among each other."

The policy which the Ahmedabad Sultans employed with regard to the Rajput States was at one time one of coercion, at another one of *laissez-faire*, the result being that, though sorely pressed at times and temporarily shorn of their estates, many of them were able to retain the nucleus of their lands throughout these troublous times and, in the final dismemberment of the Ahmedabad Sultanate later on through internal dissensions, to regain much of which they had been temporarily deprived.

The present chapter proposes to deal with the fortunes of the Jhalas during the time that Halwad was their capital. Halwad, of the fine palace, the lake, and the paliyos, of which this work contains a number of illustrations, is far the most interesting of the ancient places in the Dhrangadhra State. The name of the town is supposed to be derived from the word *hul*, i.e. a plough, its shape being like that of a plough, broad at one end and narrow at the other. At the time when Rajodharji reached this place during his flight from Kuwa only a village marked the spot. The



following is related to have been the manner of his selection of Halwad as his new capital. One day when he was hunting at this place a hare came out of the grass, and instead of fleeing faced his horse. "Rajodharji, therefore, astonished at the courage of the hare, naturally so timorous an animal, attributed it to some excellent quality in the soil and resolved to build his capital there." Accordingly in A.D. 1488 the foundations of the city were laid. Of Rajodharji's palace only the Tela-gonk, *i.e.* the place surmounted by a stone canopy where the Chief was installed, and an old crenellated wall remain. This place is religiously guarded, and every succeeding ruler of Dhrangadhra has been invested with his powers there. We shall have occasion later on in the work to deal with the Halwad paliyos, which are there in very large numbers. Unfortunately the workmanship of the majority of these memorial stones is rough, and the lettering and the dates upon them have become blurred by time and exposure. During a very minute inspection we could not find any bearing such an early date as that of Rajodharji, but doubtless paliyos of his period are still in existence among the large numbers that crown the rising ground to the south-east of Halwad. Many of these paliyos are in memory of departed Jhala warriors, almost an equal number in memory of their wives who honoured their husbands' deaths in the field by committing the rite of Sati. It would be no exaggeration to say that there are many hundreds of these memorials outside Halwad, some of the later ones being in an excellent state of preservation despite the exposure of the spot and such disintegrating causes as the wind and rain. In an age when the Sati was looked upon as the symbol of devotion the Jhalas must have been proud of their women-kind, and there must be few Rajput States in



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HALWAD PALACE FROM THE LAKE.



Indira Gandhi National
Centre for the Arts

India that can point to such an array of Sati-paliyos as can be seen at Halwad.

Rajodharji, like his ancestor Jetsinhji at Kuwa, must have found his time at Halwad fully occupied in laying out his new capital and retrieving his shattered fortunes. History tells us no more of him, but of his three sons, Ajoji, Sajoji, and Ranoji, there is something to say. His daughter Raba married into the proud Rahtor family of Jodhpur. Ajoji and Sajoji were engaged in accompanying their father's dead body outside the city to the funeral pile when Laghdhirji Parmar of Muli, whose daughter was the mother of Ranoji, the third son, "closed the gates, distributed largess to the soldiery, and proclaimed Ranoji as Chief." The two elder sons, on finding out the ruse, tried to re-enter the city, but were prevented, and retired to the village of Vegadwao, where they remained for two months. At the end of that time they went to Ahmedabad to procure the assistance of Sultan Mahomed Begada, but they were too late. Laghdhirji of Muli had already sent messengers conveying a Nazaranah of two lakhs of rupees to the Sultan, which soon procured the recognition of Ranoji as Chief. We are told that, finding their efforts to oust Ranoji fruitless, they went for a time to Idar and thence to Jodhpur, where they received a cold welcome. Thence they repaired to the court of Rana Sanga of Chitor and became his servants. In the battle of Ranwa, between the Mogul Babar and Rana Sanga, Ajoji Jhala and the Rana were slain, but the succeeding Rana bestowed on Ajoji's son and on his brother Sajoji the districts of Sadri, Delwara, and Goginda, in which places their descendants still hold lands. This is a parallel case to that of Raghavdevji, son of Satarsalji (A.D. 1408-1420), who, as we have seen, by his prowess in Malwa was granted lands in the Narwar State under Ujain and



thus spread the name of his family to a distant part of India. It is interesting to note that the Jhala of Sadri is still reckoned as a first-class Sardar of Mewar and has the first seat in the Maharana of Udepur's Darbar. He also has the ancestral privilege of sounding his drum up to the gate of the Maharana's Palace steps. The Goginda Jhala ranks as a second-class Sardar in Mewar. Any one who knows what the position of Udepur is among Rajput States and how jealously favour from the Maharana is regarded, will realize how these ancestral privileges are prized by the descendants of Rajodharji. The Maharana's action, too, in befriending the fugitive Jhalas, and in rewarding them for their faithful service, will be noted as a true Rajput trait. Rajodharji's reign, therefore, is memorable as being the first recorded occasion of the connection between the premier Rajput State and the Jhalas. It is also to be remembered from the matrimonial alliance between the Chief's daughter and the Rahtor Rajputs of Jodhpur, one of the proudest clans in Rajputana. To be honoured by a close connection with Mewar, was, and still is, a proud title to distinction among the other Rajput clans, for, as Tod says in "Rajasthan," "the Hindu tribes yield unanimous suffrage to the Prince of Mewar as the legitimate heir to the throne of Rama, and style him Hindua Sooraj, or Sun of the Hindus. He is universally allowed to be the first of the thirty-six royal tribes; nor has a doubt ever been raised respecting his purity of descent." Later on in the same chapter, which is entitled "The Annals of Mewar," Tod says as follows:—

"With the exception of Jessulmer, Mewar is the only dynasty of these races which has outlived eight centuries of foreign domination, in the same lands where conquest placed them. The Rana still possesses nearly

the same extent of territory which his ancestors held, when the conqueror from Guzni first crossed the blue waters of the Indus to invade India."

Students of Rajput history will recall the fact that alone of the great Rajput States Udepur never bestowed a daughter in marriage on the Mogul. We shall have occasion to recount in their proper place the doings of the Jhalas of Sadri during the reign of the ever-famous Rana Pratapinhji of Mewar and afterwards, and the way in which they maintained their reputation for loyalty to the great Sessodia clan that had befriended them in the days of their adversity. Of Ranoji, beyond the ruse by which he gained the chiefdom, and the fact that he was assassinated by Malik Bakhan in revenge for the death of his father, we know little, except that he is the traditional founder of Ranakpur near Halwad.

The only reference to Jhalawar contained in the "Mirat-i-Sikandari" at this period, *i.e.* 1523, is the following sentence taken from the history of the reign of Sultan Muzaffar II., formerly known as Khalil Khan, son and successor of Mahmud Begada: "Shortly after the Sultan went on a hunting excursion to Jhalawar, and after enjoying himself for a while returned to Ahmedabad."

The Jhalawar of to-day is not a resort for the hunter of big game, being a comparatively treeless and exposed region. But in the beginning of the nineteenth century, the period we have now reached in our enquiries, it is probable that the forest, which undoubtedly at the time covered the centre of Kathiawar, still stretched more into the south-western portions of Jhalawar and thus provided sport for the Sultan.

There is a statement in the Gazetteer, on p. 252, to the effect that at this period cultivation increased so



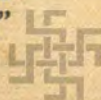
much in Jhalavada that it became necessary to reserve certain waste land for pasture: but the authority for this is not named.

Ranoji had three sons, of whom the most famous was Mansinhji, who succeeded him. From his rashness and headlong bravery, he was sometimes called Rao Man Ghelo, *i.e.* Mansinhji the Mad. Tradition relates of him that he was at first much addicted to practical joking and showed little inclination for the serious concerns of government. On one particular Holi Festival he is said to have behaved in a manner ill-befitting one of his position. However, the manner in which he thanked one Wantia Pragji, who had openly reproached him for his conduct, and showed his displeasure with his chief Minister who had held his tongue, augured well for the future, and we are not surprised to learn that Mansinhji henceforth mended his ways. His first exploit was to attack and capture Dasada, where he slew Shahjiv, son of Malik Bakhan, who had murdered his father. In A.D. 1408 Dasada had formed part of the giras of Sodsalsji, second son of Ranmalsinhji. It appears, therefore, that at some time during the intervening hundred years the Dasada Estate had been lost by the Jhalas, and the inference is that it had been annexed by Mahomed Begada in all probability after his victory at Kuwa in A.D. 1486. This was the beginning of Mansinhji's troubles. Hearing that the Jhala Chief had captured Dasada, the Sultan of Ahmedabad, Bahadur Shah (A.D. 1527-1536), being absent himself in Malwa, sent Khan Khanan with a force against Mansinhji. The Gazetteer states that Khan Khanan was then Jagirdar of Jhalawar, that is to say, a Mahomedan noble to whom part of this tract had been assigned, provided he would be ready at any time to furnish a certain armed force for the service of

the Sultan. The phrase "Jagirdar of Jhalawar" must not be taken too literally; we do not learn that at this time the Jhala Chiefs were holding their estates in subordination to this official. The central authority at Ahmedabad may have fondly hoped that this was the case, but the whole course of Rajput history shows that the Mahomedan supremacy over them was never complete.

Khan Khanan succeeded in recapturing Dasada and driving Mansinhji from the Province. He was afforded sanctuary in Cutch by the Rao, the head of the Jhadeja clan of Rajputs. The Gazetteer states that the Sultan at once confiscated Mansinhji's estates, including Mandal, Viramgam, and Halwad. With the Rao of Cutch's permission Mansinhji built a small hamlet near Bhuj named Mankuwa, and from this place he and his two brothers and Pragji Bakrania used to issue forth with a few faithful followers and "ravage Jhalawar up to the gates of Viramgam."

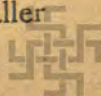
Mansinhji, in fact, on being dispossessed of his estates, became a *bahirwatia*, or outlaw, whose object in life was, by continual raiding and acts of brigandage, to force his conqueror to come to terms with him. The history of Kathiawar, particularly that of the period just before and after the English "were called in to settle the affairs of the Province," *i.e.* in the early part of the nineteenth century, teems with the doings of famous outlaws, whose stories, down to the doings of Juma Gandh the Miana, have been collected and told in a most interesting manner by C. A. Kincaid, C.V.O. I.C.S., in his "Outlaws of Kathiawar." According to Colonel Walker, who will always be remembered in Kathiawar for his famous settlement of the affairs of the Province, particularly the question of tribute, the term "*bahirwatia*" is derived from *bahir*, viz. "outside,"

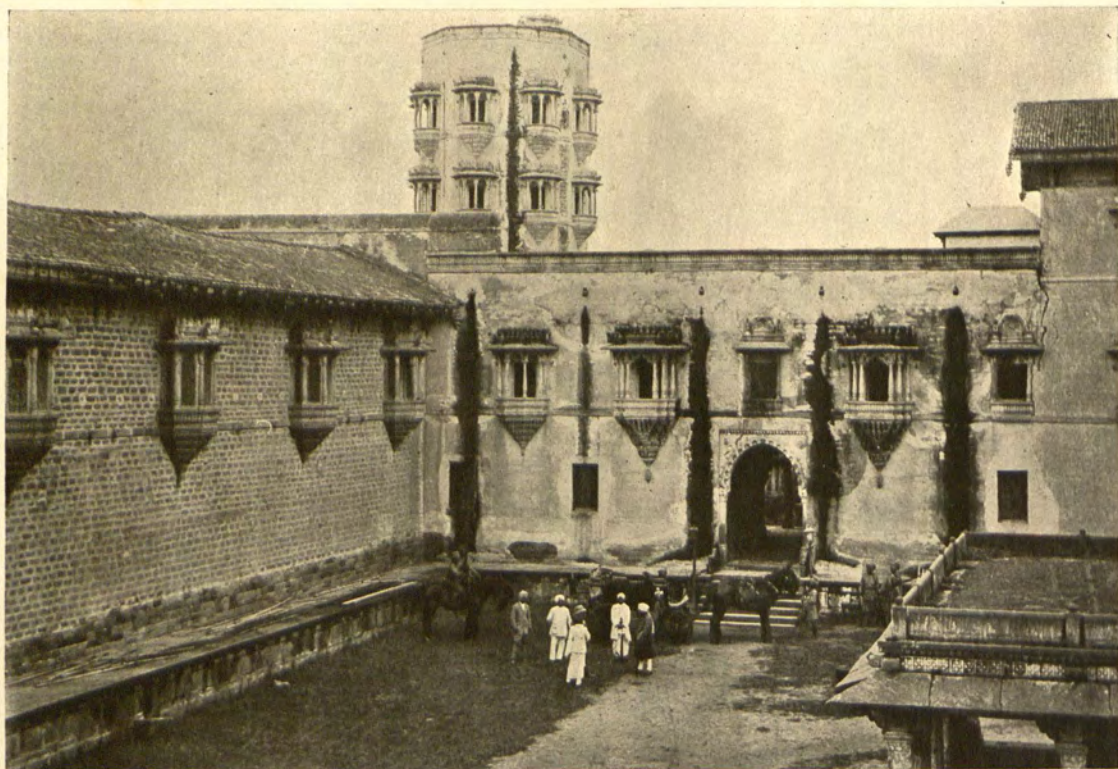


and wât, "a road." We are indebted to a footnote in the "Ras Mala" for the following :—

"The offence consists in the Rajputs, or Grassias, making their ryots and dependants quit their native village, which is suffered to remain waste, and the Grassia with his brethren then retires to some asylum, whence he may carry on his depredations with impunity. Being well acquainted with the country, and the redress of injuries being common cause with the members of every family, the Bahirwatia has little to fear from those who are not in the immediate interest of his enemy, and he is in consequence enabled to commit very extensive mischief until he may be extirpated, or his principal forced to compromise the dispute. The number of small fortresses in the country, the want of artillery, and little skill in its management, render it easy for a person to obtain an asylum where he may defy the attacks of his enemies, while the safety which these holds afford causes the commission of numerous acts of depredation which otherwise would not be committed."

As a rule the bahirwatia was a Bhayat, or small landholder, perhaps the possessor of only one village, whom ill-treatment, real or fancied, at the hands of his liege-lord, the ruler of the State, drove into acts of out-lawry against him. The Kathi nation has furnished some of the most famous outlaws, *e.g.* Raning Vala, Bawa Vala, etc., and when Colonel Tod, the author of "Rajasthan," visited Kathiawar in 1827, he met, as he recounts in Chapter XV. of his "Travels in Western India," a fair specimen of them. The village of Deolah, situated on the ridge which connects the sacred mountains of Satrunja and Girnar, was the scene of the meeting which had better be recounted in Tod's own words. What Mansinhji did on a large scale in the beginning of the sixteenth century continued to be done on a smaller for centuries in Kathiawar.





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HALWAD PALACE, INNER COURT.



"Jessa, or with the more respectful post-fix, Jessajee, was a fair specimen of his race. He said his age was fifty, but had he mown the stubble on his chin, which was of a full week's growth, his black mouche and clear complexion would have allowed a deduction of five good years. After sitting at his ease, for some time, indulging, like a true Kathi, in the most unrestrained freedom of speech, I turned the conversation to his past life, by asking whether he had not carried the honourable profession of arms to some distance beyond his own sequestered abode. 'A mere trifle,' replied the moss-trooper with the greatest nonchalance; 'never further than Bhavnagar, Patan, and Jhalawar.' If the reader will consult his map, he will find that Jessajee's three points form a triangle, embracing the most remote quarters of the peninsula. . . . On pushing him a little further, by observing that these were very confined limits, and enquiring whether he had never tried the — continental portion, with the same simplicity of manner and tone, he replied, in his metaphorical diction, 'Why, I have driven my lance into the gate of Ahmedabad!'"

If these small men like Jessa could go so far afield in their raids and depredations, we may imagine what a formidable bahirwatia Mansinhji, the head of the powerful Jhala clan, must have proved. History says that he remained in outlawry for many years, defying all the attempts of Sultan Bahadur Shah to capture him. On one occasion the Dheds of Charadi assisted Mansinhji in one of his escapes, and to commemorate the occasion the village has ever since been called Dhedh's Charadi. It was owing to a distant connection of Mansinhji's, who had married Sultan Bahadur Shah, that the outlaw Chief regained his estates, or at all events a part of them. Telling him that she had obtained a promise from the Sultan that he would be forgiven and reinstated provided he came and asked



for pardon, Mansinhji consented to follow her advice. At the time in question the Sultan Bahadur Shah was at Div, where he had gone to check the growing power of the Portuguese in the island. This fact proves that Mansinhji had been in outlawry for a number of years, for it was not until Bahadur Shah (A.D. 1527-1536) had been ruling for some time that his attention was drawn to the state of things at Div. Journeying to Div, Mansinhji managed to evade the guards, and to find his way "armed from head to foot" into the Sultan's sleeping tent. Arrived here, he laid his sword, shield, and dagger at the Sultan's feet as a sign that he had come to seek *sirna*, *i.e.* sanctuary. On being asked by Bahadur Shah who he was, he replied that he was the Raja of Jhalawar, and that he had come to request from the Sultan the restitution of his dominions. Bahadur Shah was so completely won over by his noble bearing, all his feelings of chivalry being evoked by the high-born courage displayed by Mansinhji, that, after listening to his story, he kept him as his guest for a few days, and finally restored Halwad to him. But, as noted earlier in this work, the Sultan retained Mandal and Viramgam. It is difficult which to admire most, whether the action of the Rajput who made his appeal confident in the inviolability of *sirna* among the Rajput clans, or the chivalry of the Mahomedan in granting it. For Mansinhji had been a thorn in the side of the Sultan for many years. Mansinhji died in A.D. 1564, and was succeeded by his son Raisinhji.

The foregoing account of the manner in which Mansinhji was dispossessed of his territories by Khan Khanan, acting under the orders of Sultan Bahadur Shah, is corroborated by a quotation from the "Mirat-i-Sikandari" referring to the year 1527. The quotation is taken from Bayley's "History of Gujarat," p. 337.

"Ishak, a son of Malik Ajaz, had rebelled against the Sultan in Kathiawar, and was trying, in conjunction with the Zamindars of Sorath, to wrest the island of Div from his hands. On the advance of Sultan Bahadur Shah in person to chastise him, Ishak 'took to flight, and, leaving Sorath, went off towards the Ran, that is the salt marshes. . . . The Sultan then sent Khan Khanan to pursue the rebel. . . . Khan Khanan encamped on the edge of the Ran.' Khan Khanan, the victor of Mansinhji, being installed by the Sultan as Jagirdar of Jhalawar, was the obvious official to send in pursuit of a rebel who had taken to the solitudes of the Ran for safety."

We have seen how Mansinhji, from his headquarters as a bahirwatia at Mankuwa in Cutch, used to conduct forays against the Mahomedans as far as Viramgam, which he and previous Jhalawar Chiefs had claimed as part of their inheritance. This statement finds ample corroboration in the following passage taken from the "Mirat-i-Sikandari," A.D. 1532 :—

"On the 1st Shawal of this year intelligence arrived that Man Singh, Rajah of Jhalawar, a dependency of Gujarat, had sacked the villages of Biramgaon, Mandal, Badhawan, etc., and had attacked and killed Shah Jiu, son of Bakhan, the silahdar. The Sultan observed to Khan Khanan that Jhalawar was in his jurisdiction, and that Man Singh required chastisement, and that it was incumbent on him to inflict this, and that he must therefore go off at once to Gujarat. The Khan went accordingly."

The only difference between this account and the one already given appears to be that in the former one the slaying of the son of Malik Bakhan took place at Dasada, and that, in consequence of this, Man Singh, being turned out of Jhalawar, was given sanctuary in Cutch,



whence he proceeded to harass the Mahomedans up to the gates of Viramgam.

Eight years after Mansinhji's death, *i.e.* in 1572, "the great Akbar displayed his imperial banner within sight of the city of Ahmed, and a crowd of its inhabitants of all ranks went forth to welcome him as their sovereign."

We may imagine that, after his generous treatment at the hands of Bahadur Shah, Mansinhji conducted himself as a loyal vassal of the Sultan, but the dynasty of the Ahmedabad kings from this time began to totter to its fall, and the allegiance of the Jhalas probably became once more nominal. In some remarks on this period the author of the "Ras Mala" gives a list of the Mahomedan nobles who "divided, in reality, the country (*i.e.* Gujarat) among themselves." He says, "a fifth, seated in a fortress of Khengar, affected to extend his rule over the peninsula of Sorath." And among the list of "Hindu military vassals of the State," given in the same paragraph, we find "the Chief of the Jhalas," who with other Rajput chieftains, "had, of course, little to fear from the fragments of its (the Ahmedabad dynasty's) shattered power." But Akbar, whose conquest of Gujarat occurred in the time of Raisinhji of Halwad, attempted, through his great minister Raja Todur Mul, to introduce a new policy with regard to the Rajput Chiefs. Raja Todur Mul was deputed by Akbar to effect a revenue settlement in Gujarat, and his orders were to take every opportunity of conciliating and attaching to the throne the rulers of Rajput States. Akbar ruled Gujarat through a Viceroy, and Ubool Fuzil, the Mahomedan historian, in giving a list of the Emperor Akbar's military vassals, says as follows:—

"Chalawareh (*i.e.* Jhalawara) formerly was an independent territory, containing two thousand two hundred

villages, which extended seventy coss in length and forty coss in breadth; and it had ten thousand cavalry, with the same number of infantry. Now it has two hundred cavalry and three thousand infantry; it is subject to the Governor of Gujarat and inhabited by the tribe of Chaleh (Jhala)."

The statement of the historian above mentioned as to the relations between the Jhalas and the Mogul Emperor Akbar is probably correct, but he has almost certainly very much underestimated the numbers of fighting men that the Jhala Chief could put in the field. It is to be borne in mind that the Jhala State in Kathiawar was still undivided, and that Jhalawar was still under the sole rule of the ancestors of His Highness the Maharaja of Dhrangadhra.

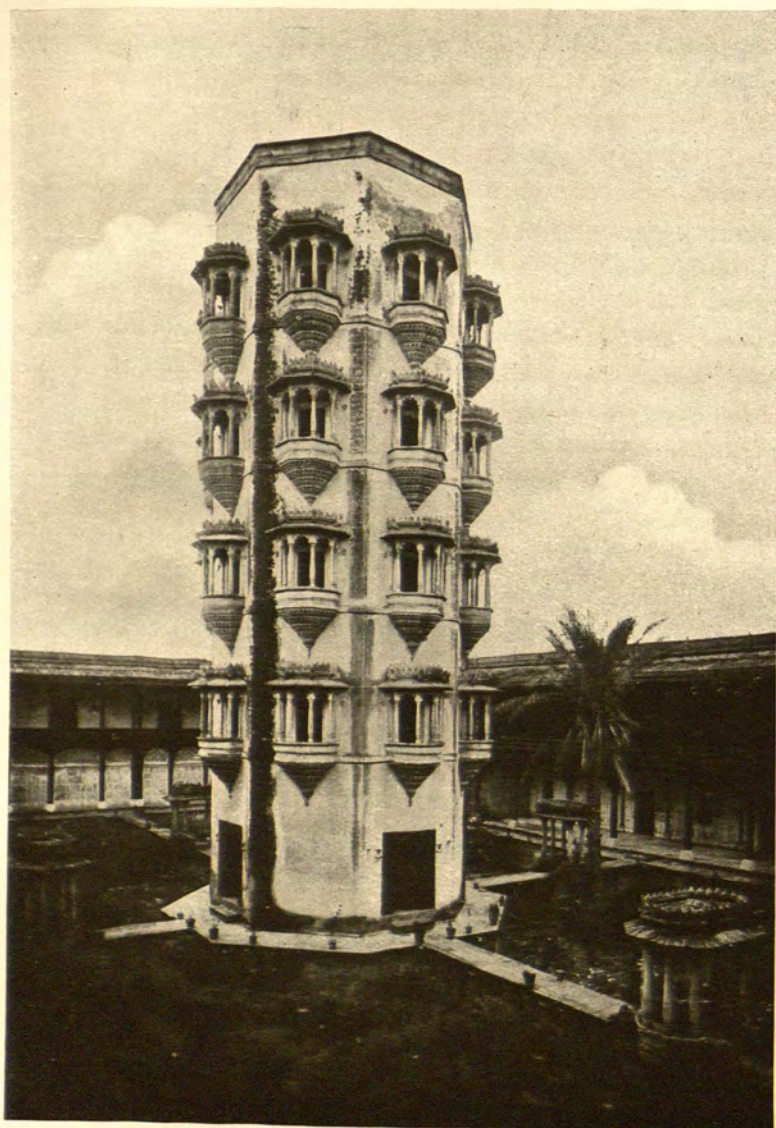
Interesting relics of Mansinhji at Halwad are the Chattri, which was erected in one night over his paliyo (the paliyo has been removed), and an arch, the sole remains of his addition to the palace of his ancestor Rajodharji.

Raisinhji ruled from Halwad from A.D. 1564 to 1584. He was a true son of Mars and much of his reign was spent in fighting with the Chiefs on his borders, notably with his uncle Jasoji, Chief of the Jhadeja State of Dhrol. As the following story will show, in these far-away days, any pretext, no matter how trivial, was sufficient for the starting of a campaign, and the pride of a Rajput was easily ruffled. The story goes that Raisinhji was playing a game of chopat, a kind of backgammon, with his uncle at Dhrol, when the sound of drums was heard. The Chief of Dhrol, incensed that anyone should sound a drum "within sight of Dhrol," sent to enquire whose drums they were. The reply shortly came that they belonged to Makanbharthi, a great Atit, who was going on pilgrimage to Dwarka, and thence to Hinglaj on the



Mekran coast. Jasoji, obtaining this answer, became calm, and said that he was not accustomed to fight with ascetics.

On being asked by Raisinhji what he would do if another Chief sounded a drum there, he answered that he would break it. This was enough for the fiery Jhala. Angered at what he thought insolence on the part of his uncle, Raisinhji took leave and returned to Halwad. Arriving there he collected a large force, marched to Dhrol and sounded his drums. Jasoji marched out to meet him and was slain, and Raisinhji returned triumphant to his capital. But before his death Jasoji said that Sahibji, the brother of Rao Khengar of Cutch, would avenge him. The trouble which had begun from such an insignificant cause, was not over yet. The story runs that a Charan who heard Jasoji's dying words went to Cutch, and gave the message to Sahibji. The latter crossed the Ran with a force supplied by his brother, and the result of the fight between Sahibji and Raisinhji at Malia was that the former was slain and the latter left for dead on the field. Now it happened that Makanbharthi and his followers on their way from Dwarka arrived at Malia on the day of the fight, and, finding Raisinhji still alive, took him with them to Delhi, where they tended him and kept him with them for two years. During this time the Mogul Emperor Akbar, A.D. 1555-1605, ordered Khan Khanan to proceed from Delhi against Sultan Muzafar III. of Gujarat, A.D. 1561-1572. Raisinhji, so the story runs, through the medium of Khan Khanan, was reinstated by the Emperor as Chief of the Jhalas, and welcomed back by his people. History is silent as to what Raisinhji did in Delhi during all this time and as to why he had not pressed his claims upon Akbar before. Neither do we know how the Government of Jhalawada



ANCIENT TOWER, HALWAD PALACE.

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was carried on during the interval of two years. The Jhalas evidently regarded Raisinhji as dead, for his Ranis, when he returned to Halwad with Khan Khanan, refused to return to him for this reason. At any rate any arrangements that had come into force on the supposed death of Raisinhji must have been rudely upset by his reappearance two years later. Raisinhji must have been a man of great physical strength, as the following story about him bears witness. At the time when he solicited the aid of Khan Khanan the latter was attending Akbar's Court. One of the Emperor's court wrestlers, named Ekkomal, was there, and, seeing Raisinhji in the garb of a mendicant, insulted him. Raisinhji, though unarmed, gave him a blow which killed him on the spot. During the scuffle, "Raisinhji's hand struck the Palace wall with such violence as to displace one of the stones." The following couplet owes its origin to this event :—

"The dagger of Amarsingh, the sword of Togaji,
The palm of Raisinhji (have marked) the darbar of Delhi."

To have his deeds coupled with those of Amra Rahtor and to have evoked the wonder and applause of Akbar's Court were no mean titles to fame in those days, and this famous action of Raisinhji's, together with the couplet that records it, is highly prized by the Jhalas of the present day. After recovering his State we learn that Raisinhji "continued his warfare with his neighbours," and finally met his death at Ghantila, a village now under the Morvi State. The following account of his death is recorded :—

"The people of that neighbourhood (*i.e.* Halwad), who had long been at enmity with him, assembled in force to attack him. The intelligence of their rising was brought to him while he was on the 'Chawgan,' *i.e.* polo-ground. He immediately started

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to meet them, and came up to them on a moonlight night. They sent a person to him to say that if he were really Raisinhji he would not attack them by night. He magnanimously assented to their wish, and rested where he was or went to sleep. His opponents here found their opportunity, and encouraging their followers they drew near to him, and, when morning broke, the whole party fell upon him. He and eighty men that were with him fought on foot, and he was killed."

On hearing the news of their lord's death his Ranis broke their bracelets, took off their jewels, and assumed the sombre dress of widows. History does not record the fact, but no doubt they became Satis. Raisinhji's daughter Lakhmajiba married Jam Jasaji of Nawanagar, this being the first recorded union between these great Jhala and Jhadeja houses.

The author of the "Mirat-i-Ahmadi," 'Ali Muhammad Khan, who began his history in A.D. 1758, when Alamgir II. was ruling at Delhi, in his remarks as to the extent and revenue of Gujarat, records that Jhalawar in A.D. 1571 possessed 400 villages and yielded an income of 26,00,000 tankchahs, one rupee being the equivalent of a hundred tankchahs. This means a very low revenue for so many villages, and we must understand that it represents the amount of tribute paid by Jhalawar to the Ahmedabad Sultan in 1571. Nearly all Jhalawar was under the Jhalas of Halwad, no offshoots having so far broken away from the parent stem. According to this Mahomedan authority, therefore, Raisinhji's tribute as Ruler of Jhalawar amounted to 26,000 rupees.

At a little later period we read in the "Mirat-i-Ahmadi" that "the Rajput Zamindars enjoyed the profits of their hereditary estates (watan) on condition of service,

and their revenues were remitted." Then follows a list of Zamindars, amongst whom figure "the Baghalas and Jhalahs, who held all the gras of Jhalawar," and who had to keep ready for service "1000 horse."

The above statistics were copied, according to our author, "from the recent records of Mul Chand, who, like his forefathers, was Record Keeper to the (local) Administration."

It is interesting to note that 'Ali Muhamad Khan, in his account of the early history of Gujarat, says that it was the custom as far back as A.D. 747 for the Paramount Power, which, according to him, was at that date Kanauj, to send periodically a Mulukgiri or tribute-collecting force to Kathiawar, then called Saurashtra. We shall have occasion to deal more fully with this subject later. We read as follows in the "Mirat-i-Ahmadi":—

"Year by year the army of Rajah Phur Deo, Rajah of Kanauj, who at that time was lord-paramount of all the Rajahs of Hindustan, came into the country (Gujarat), and, after receiving something by way of tribute, returned."

Before proceeding to the account of the next reign, that of Chandrasinhji, A.D. 1584–1628, reference may be made at this point to the fortunes of "Ram Koonwuree, a Jhalajee of Halwad," who was one of the wives of Kanur Dev Parmar, the Rana of Tursunghmo. Her story is told in full, in Chapter IX. of the "Ras Mala," but, as is so often the case in Hindu records, the date is vague. The mention, however, of the Padishah's minister at Ahmedabad proves that the events happened after Akbar had assumed the sovereignty of Gujarat, which took place in A.D. 1572. The story may therefore be inserted at this point, viz., at the conclusion



of the reign of Raisinhji, during whose time Akbar added Gujarat to his dominions. Rana Kanur Dev Parmar, then, ruled at Tursunghmo which his ancestor Kedar Singh had conquered from the Bhils. To his Jhala wife he assigned the district of Kheraloo as her maintenance. The author of "Ras Mala" says :—

"The Ranee lived there with her Koonwur Meghjee, and built the eastern door of Kheraloo, and a well and tank, which are to this day known as 'Jhalees.' Rana Kanur Dev died by his brother's hand and his Jhala wife became a sati at her father's home at Halwad."

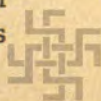
At the Rana's death Rao Bhan of Idar seized Tursunghmo, the heir Meghjee and his brother Waghjee, who had been left at Halwad with their mother's family. When Rana Kanur Dev died a Kawas of his, named Maroo Rawat, had been placed in charge at Tursunghmo. Being ousted by Rao Bhan of Idar he escaped from his confinement and made his way to Halwad. There

"as he sat beside a tank, a Wudharun, or female slave of the Ranee Jhalas' suite, came there for water, through whom he made his story known. The Raja (*i.e.* of Halwad) sent for him, and soon afterwards Maroo Rawut, with the two Koonwurs and a large sum of money, were on their way to Ahmedabad."

Arrived there, the offer of money induced the Emperor's Viceroy to assist them with a force which laid waste Idar and replaced Meghjee on the throne of his ancestors at Tursunghmo. The above story is interesting as a further record of the devotion of the Jhala women and of the marriage connections of the clan. It is also worthy of record as evidence of the vicissitudes undergone by Rajput States of the period and of the means they sometimes employed to retrieve their shattered fortunes.



The "Ras Mala" contains also another allusion to Halwad which we may assign approximately to A.D. 1600, though our reasons for referring to it differ from those which caused the inclusion of the last-mentioned story in this work. The reader is referred to Chapter VIII. of the "Ras Mala" which recounts the affairs of the Idar State. Row (Rao) Veerum Dev of Idar is "a favourite hero of bardic tradition" and the story of his reign is contained in "the Churittra of Row Shree Veerum Dev." The event we are about to record took place in the early part of the seventeenth century, and this story is typical of the manner in which the bards perverted the truth in order to exalt the fame of their own particular Chief. Anyone knowing anything of Rajput history and of the place that the Jhalas have for centuries held among the Rajput clans will at once see that the genesis of the story is the bardic jealousy to which reference has been made. But there are others without this knowledge, and it is for such as these that we quote the absurd story at full length, after having previously dealt with its undoubted origin. It has been stated earlier in this work that Halwad had long been famous for the number of its Sati Paliyos, testifying to the devotion of the Jhala women. What more likely, then, that Veerum Dev's bard, in recounting his Raja's visit to the place, and his surprise at what he saw, should have made a deliberate attempt to magnify the house of Idar at the expense of that of Halwad by implying that no Jhala had hitherto married a true Rajputnee! However, let this ludicrous example of inter-statal jealousy speak for itself. The story would not be worth recording were it not for the facts that the author of the "Ras Mala" includes it in his work and that some readers might be induced to believe in it on account of Forbes's not offering any criticism as to its

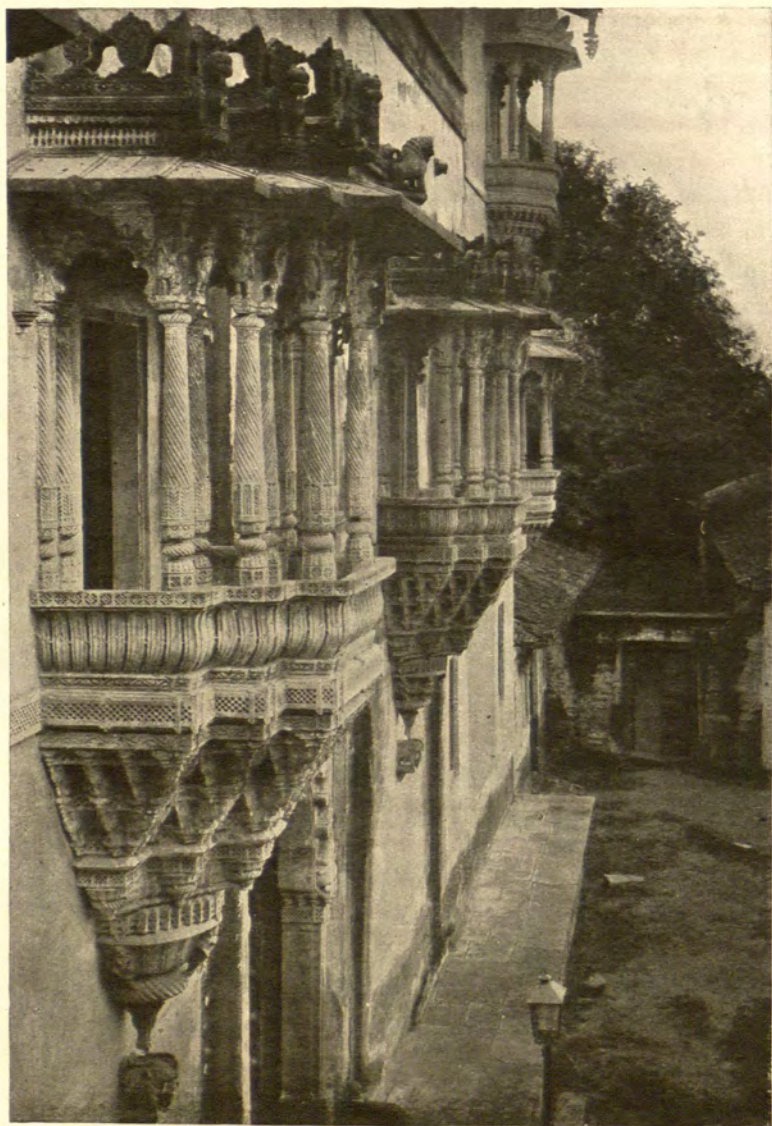


trustworthiness. According to Forbes, then, in the Churittra of Veerun Dev occurs the following story :—

“After this the Row (Rao) set forth to perform pilgrimage at Dwarka, to expiate the sins of killing his brother Raae Singh and the Chief of Poseena. His Ranees and vassals accompanied him. They went to Dwarka, and on their way home halted at Halwad. The Row, seeing there a vast number of Sutees’ shrines, asked the Raj of Halwad, ‘Have all these Ranees become Sutees?’ The Raj answered, ‘These are the cobblers’ wives of this place, who became Sutees.’ The Row asked, ‘Where, then, are the shrines of the Rajwara Sutees?’ The Raj said, ‘I never heard that any one in my family had become a Sutee.’ The Row said, ‘There must be some fault in this ground. Make yourself a palace on the spot where the cobblers’ houses are.’ The Raj had tried that, he said, but still there had been no Sutee. Then Veerum Dev said, ‘What! has no one of your family married a true Rajputnee? See, then, here is my sister, a virgin, you shall have her in marriage.’ The betrothal was soon arranged, and when the Row returned home the Jhala Chief came to be married, and the sister of Idar, at her husband’s death, followed him through the flames.”

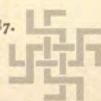
Veerum Dev was Rao of Idar in A.D. 1600 : hence we have assigned this date approximately for his visit to Dwarka and Halwad. If anything more is wanted finally to knock the bottom out of the story, it is the fact that the records show that Rajodharji, the founder of Halwad, married an Idar lady a hundred years before!

Chandrasinhji, who succeeded his father in A.D. 1584, appears to have been a great builder. Some of the remains of his palace at Halwad are still to be seen, notably the wall to the south of the present palace,



BALCONY, HALWAD PALACE.

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terminating with the entrance gate erected by Mansinhji, who succeeded him. This wall is built of red sandstone, and the architecture is much lighter than that of the new palace. In other parts Chandrasinhji's palace has sunk below the ground level and a new structure has been erected upon it. To the north of the surviving wall, of which the gonks, or balconies, display a very graceful type of architecture, stands the Batristambhi, or hall of 32 pillars, which was also built by Chandrasinhji, and is now used as a place for the palace guards when His Highness is in residence at Halwad. This Chief also dug and built the Chandrasar tank near Sitha, and is said to have built the bandh or embankment across the Mahanadi near Than, called the Sandasar. Tradition says that he was the originator of the beautiful lake at Halwad, which he excavated and named Samatsar after a favourite Charan at his Court. Thus there are many still visible remains of the energy of Chandrasinhji. He married Satbhama, a daughter of Raja Sursingh of Jodhpur, and assigned the village of Vejalpur to the Rahtor Rajputs on the occasion of his marriage. Chandrasinhji's sister married Jam Jasaji of Nawanagar, and it is recorded that on one occasion, she and her husband having quarrelled over a game of chess, the wife "dared her husband to attack her brother." This taunt furnishes us with another of the trivial reasons which often induced Rajput Chiefs to fight with each other, and is somewhat akin to the origin of the war between Halwad and Dhrol in the time of Raisinhji, which has been dealt with above. Of the war which followed the Gazetteer states as follows :—

"The Jam sent many armies against Halwad, but was unable to effect anything, but at last through Shankardas Nagar he contrived to entrap Chandrasinhji,

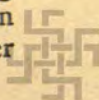


and caused him to be brought to Nawanagar, whence, however, he was speedily released."

Thus the feud, which had owed its commencement to so slight a cause, was terminated and Rajput honour avenged. Chandrasinhji had six sons—Prathiraj, Askaranji, Amarsinhji, Abhyesinhji, Ramsinhji, and Ranoji. The following is the bardic account of the way in which Prathiraj, the heir, was supplanted by his brother.

"Raj Shree Chandrasinhji, who reigned at Halwad, had three sons, of whom Prathiraj was the eldest. Udajee, the Rajput of Sheeanee, having quarrelled with the Governor of Ahmedabad, determined to quit his territory, and in that view removed towards Halwad. Prathiraj had been out riding, and happened to bring his horse to the tank to drink water at the same time that Udajee came thither for a similar purpose. Some persons who were at the tank cautioned Udajee not to approach Prathiraj, because he was in the habit of striking horses with the whip if they came near him. Udajee went, notwithstanding, close to the Koonwur, and when the latter raised his whip to strike his horse Udajee brought his spear to the rest, and said that if Prathiraj struck the horse he would spear him. Prathiraj was unarmed, and so he went back to the town, and then began to prepare a party to plunder Udajee's camp. Chandrasinhji hearing of this sent immediately to the Koonwur, to forbid his plundering people who had taken refuge in the territory of Halwad. Prathiraj, however, paid no attention to these remonstrances, but when he had completed his preparations set forth to attack the camp. Chandrasinhji upon this mounted his horse and riding to the camp of Udajee dismounted there. On being informed of the step taken by his father the Koonwur forbore from his intended attack, and angrily went away to Wadhwan, from which place he plundered the surrounding country. (It should be remembered that the Wadhwan district was still under

the rule of the Halwad Chief, Jhalawara not yet having been divided up into shares among the descendants of the Halwad Jhalas.) After a time he had collected about two thousand followers, and having been informed that camels laden with treasure were on their way from Junagadh to Ahmedabad, he prepared an ambuscade, and carried off the treasure. The persons in charge having made a complaint, the Mahomedan Government set a reward upon Prathiraj's head, and sent after him a Jemadar with two thousand horse. This officer, when he found what the strength of Prathiraj's force was, determined to employ stratagem against him. He sent a man to Wadhwan to say that he had been detached for the purpose of levying tribute, and requested Prathiraj to accompany him. The Jemadar took an oath upon the Koran that he would commit no act of treachery unless Prathiraj should first deceive him; and, Prathiraj upon this joining him, they planned an attack upon Sheeanee, which they successfully carried out, slaying Udajee. Then 'Sut' came upon the wife of Udajee, and she despatched her servants to Prathiraj to beg for the head of her husband. The Koonwur, however, had cut off Udajee's head, and caused it to be hung from a tree, and he sent word to the lady, in reply, that he would not give it to her unless she came herself and took it down. The wife of Udajee came, and, girding up her clothes, climbed the tree, Prathiraj meanwhile abusing Udajee, and saying, 'Son! you raised your spear against me, true; but see now how nimble I've caused your wife to be at climbing trees.' The Sutee, when she heard these words, cursed Prathiraj in her fury, and said, 'Yes! I have been compelled by you to mount a tree, but no wife of yours shall ever wash her body in mourning for you.' Other people, as well as the Sutee, blamed Prathiraj for what he had done, and it was not long before he was himself repentant. However, he went on with the Jemadar, collecting tribute. On one occasion, some of his people, being in the van, arrived first at a halting ground, and, as water



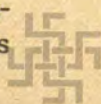
was scarce, they pitched a tent over the well, and declared there was none in the place, so that, though they got water from the well, the Jemadar's men had to travel six miles to get any. The Jemadar was informed of this; he said, 'Prathiraj has been deceitful first, now I am absolved of my oath.' He seized Prathiraj treacherously, and carried him off, and no one in this country knows what became of him."

The above account has been taken verbatim from the "Ras Mala" for the reason that Forbes tells the story of Prathiraj much more fully than the Bombay Gazetteer has presented it to us. The importance of Prathiraj in Jhala history is this, that, though we cannot admire his character, which seems arrogant and lacking in chivalry to a degree seldom seen among fighting races, yet he was the first to break away from the parent stock at Halwad and found in other parts of Jhalawara, through his descendants, two independent Jhala States. We read as follows in "Ras Mala":—

"Prathiraj, the elder son of Chandrasinhji, lost his inheritance, but became the founder of the houses of Wankaner and Wadhwan."

The Bombay Gazetteer dismisses the story of Prathiraj in a very few words; we read merely that he was the son of the sister of the Sarvaiya Rao of Bhadli (the Sarvaiya Rajputs claim descent from Sher Singh, the second son of Ra Nowghun, the Chudasama (Yadoo) ruler of Sorath, just as the Raizadahs derive from Raidhun, his elder son. The Sarvaiyas can therefore point to very ancient Rajput origin, though few of the clan remains and they chiefly in the neighbourhood of the river Shatrunja), and that his brothers Askaranji and Amarsinhji, being desirous of supplanting him, called

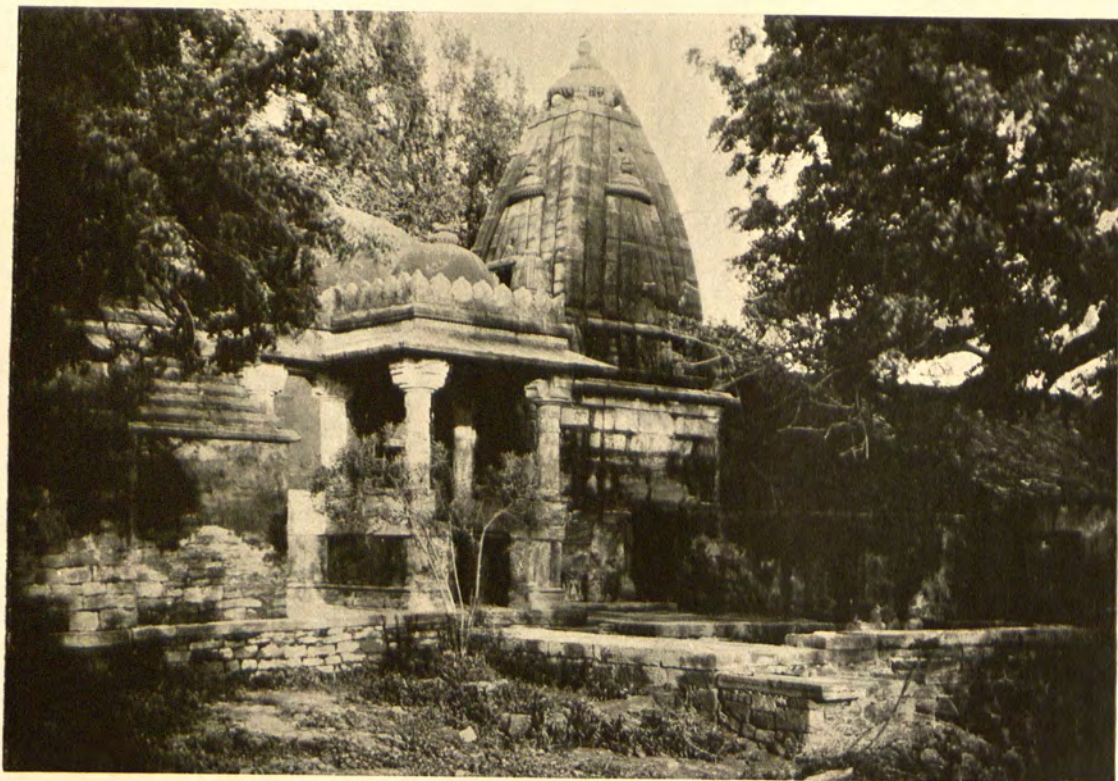
in the aid of Ahmedabad Subedhar (*i.e.* Viceroy) who arrested him and carried him off as a prisoner to Ahmedabad where he died. From the more circumstantial bardic account contained in the "Ras Mala" it is clear that Prathiraj on leaving Halwad in anger lived for some time the life of a bahirwatia in the neighbourhood of Wadhwan. Doubtless his two sons, Sultanjee and Rajojee, sympathized with their father and shared in his life of outlawry, for after Prathiraj's disappearance they stayed a while with their maternal grandfather at Bhadli and did not attempt to become reconciled with their usurping uncle at Halwad. In time they carved out inheritances for themselves, Sultanjee, with the aid of the Jam of Nawanagar, driving the Mahias and Babrias (Aboriginals) from Wankaner and establishing himself there, and Rajojee laying hands on Wadhwan, a district that for a long time had belonged by right to the heir to the Halwad gadi. Sultanjee, in revenge for the way in which his father Prathiraj had treated him, "kept up a constant warfare with Halwad from Wankaner, but was eventually slain in a fight at Mathak. His descendants are still the Chiefs of Wankaner." In the same way Rajojee's descendants still rule at Wadhwan. His third son, Bhavsinhji, had a son named Madhavsinhji who went to Harouti and whose descendant was the famous Jalamsingh, who founded the State of Jhalawar in Rajputana. It will be seen, therefore, that the supplanting of Prathiraj by his younger brothers led to very important changes in the territories of the Halwad Jhala. For not only were Wankaner and Wadhwan severed from the main stock at Halwad, but two generations later Rajoji of Wadhwan's great-grandson Abhyesinhji declared himself independent at Chuda, while another Abhyesinhji, the fourth son of Chandrasinhji of Halwad, had been settled at Lakhtar by his



father at a date contemporary with, if not prior to, the Wankaner and Wadhwan secessions. But it is to be remembered that Halwad, and afterwards Dhrangadhra, have always been regarded by the Jhalas of the independent States, whose formation has just been recounted, as the headquarters of the Jhalas and that the reigning Maharaja has always received the honours due to him as titular head.

We propose later on to say something of the part played in the histories of Mewar and Kotah by the distinguished Jhalas, whose ancestors made their homes there. One of them, the famous Jalamsingh, founder of the Rajputana State of Jhalawar, has been mentioned in this chapter, while allusion was made to the careers of Ajoji and Sajoji in the account of the reign of Ranoji, A.D. 1500-1523. It will be recalled that, like the ancestor of Jalamsingh, these two famous Jhalas left their home at Halwad through the action of their brother Ranoji in supplanting them and carved out careers for themselves and their descendants in a distant Rajputana State.

The "Mirat Ahmadi" mentions the fact that in A.D. 1590 Maharana Chandrasinhji had a meeting at Viramgam with Khan Aziz Koka, the Imperial Viceroy in Gujarat. There is no evidence to show when the Jhala Chief first assumed the title of Maharana. Askaranji succeeded his father Chandrasinhji in A.D. 1625 and ruled until A.D. 1634 when he was assassinated by his brother Amarsinhji, who ruled until his death in A.D. 1645. The path of the usurper is seldom a smooth one, and Askaranji's short reign of six years was doubtless disturbed by collisions with the rightful heir Sultanji, who, we have seen, had established himself at Wankaner. The only record of his reign is that he fell by his brother's hand. In the feudal times which



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TEMPLE AT HALWAD.



we are attempting to describe the pathway to a throne was often a blood-stained one, and Indian history can point to numerous examples of rulers who owed their position to fratricide, though all of them pale by the side of that arch-murderer of his brothers, Aurangzeb.

Amarsinhji, the murderer, ruled for eleven years. It is recorded that he was "much harassed by Sultanji's raids, and at last went to Mathak to preserve the peace of the frontier." Mathak lies to the west of the Dhrangadhra State near the frontier, and is about twenty miles to the north of Wankaner and slightly to the west of the principal Dhrangadhra river, the Bam Bhan. Evidently the Bhayats of Halwad, who were doubtless given lands near the frontier of the State according to custom, were unable to ward off Sultanji, and it was necessary for Amarsinhji himself to lead a force to repel the invader. We may note in passing the astute policy of Rajput Chiefs which, by assigning boundary villages to their cadets as *giras*, virtually made them the custodians of the borders. On the occasion of Amarsinhji's marching to Mathak he, with "his allies, the Parmar of Muli and some Kathis," seized some cattle from a Wankaner village. For such an expedition the Kathi freebooters, who were *par excellence* cattle-robbers, as many a legend in Kathiawar will bear out, would be the best of supporters. Sultanji, who appears to have been a thorough Rajput, recovered the cattle and drove them back over his own border, but in the fight which followed in Wankaner territory, near the village of Bhimguda, he was slain. The site of the fray is to this day called Sultanji-nu-Ran (*i.e.* Sultanji's fight) and a small temple and some paliyos commemorate the event.

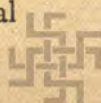
From this time until the reign of Jaswatsinhji of Halwad, A.D. 1673-1715, it appears that Sultanji's



successors ruled at Wankaner without let or hindrance from the Halwad Jhalas, who probably realized that the splitting-up of Jhalawara was an accomplished fact, and one, therefore, which no central policy, however strong, could permanently obviate. Demands from Halwad would only have met with refusals from Wankaner, and the latter had strong allies, notably the Parmars of Muli, who were in a favourable position for molesting the southern borders of the Halwad Chief. Further, there was the precedent of what had already happened among other Rajput Clans, the Jhadejas, for example, who did not deem it inconsistent to found independent States, while at the same time acknowledging the Rao of Cutch as their titular head.

Meghrajji succeeded Amarsinhji in A.D. 1645 and ruled over Halwad for sixteen years. Of him it is recorded that "he was much devoted to religious observance, and performed pilgrimages to Sidhpur, the Narbada river, Dwarka, and Somnath Patan, and bestowed much money in charity and in feeding Brahmans." No warlike enterprises are recorded as having taken place during his time. It was, therefore, a favourable opportunity for the seceders at Wankaner, Wadhwan, Lakhtar, and Chuda to consolidate their positions.

The date when the Jhala State of Limbdi became independent is not so clear as the references to the other Halwad offshoots. There is a definite historical mention of Raja Harbhomjee of Limbdi in the middle of the eighteenth century who had a feud with Chandrasinhji of Wadhwan. But as the Limbdi house claims descent from Mangogi, one of Harpal Dev's sons, who had seats first at Sheeanee, then at Jambu and Kudni, and lastly at Limbdi, it is probable that Limbdi was the earliest of the Jhala offshoots. Limbdi was first chosen as Capital by Harbhomjee I.



Meghrajji was as uxorious as he was pious, for he is said to have married nine wives. Among them were ladies from various other Rajput clans, Jhadeja, Jetwa, Waghela, Chudasama, Gohil. It will appear that by this time the House of Halwad had made matrimonial alliances with many other important Rajput clans, a fact that must have increased its reputation and stability.

Gajsinhji, son of Meghrajji, had a "short and peaceful reign," A.D. 1661-1673, but this tranquillity was only a prelude to more stirring times, as will be evident when the reign of his successor Jaswantsinhji is recorded. Gajsinhji had three sons, of whom the eldest was named Chandrasinhji. His mother was a Jhadeja Rajputni of Cutch, and it was his daughter, married to Ajitsinhji Rathor, the heir to Jodhpur, who involved Halwad in such trouble in the succeeding reign. Chandrasinhji Jhala and his son were murdered by a Charan named Vitha Gadhvi. History says nothing as to the instigator of the deed, but acquaintance with old Rajput methods leads us, in the want of historical evidence to the contrary, to assign it to the jealousy of his younger brother Jaswantsinhji, whose way to the Gadi was paved by the assassination of the rightful heir and his Kumar. At the same time the position of a Charan or Bard at a Rajput Court was such a powerful one, and his status and person, "as the descendant and favourite of the gods," so sacred, that it is conceivable that the bards sometimes abused their inviolability to gratify their own ends.

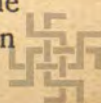
The duties of a bard at a Rajput court were twofold, firstly to record the genealogy of the Chief, and, secondly, to act as security for the Chief's engagements, political as well as private. In the latter category the bard was the only available security to a money-lender for the repayment of money lent to a Chief. To quote from the



"Ras Mala": "His (viz. the Bard's) person was sacred in the eyes of men, who revered but little else, and he had at his command means of extorting compliance with his demands which were seldom used in vain." These means consisted of the rites of "Traga" and "Dhurna." Resort to the former implied the suicide of the bard himself or the death, at the bard's hand, of some member of his family, while the latter consisted in "placing round the dwelling of the recusant a cordon of bards, who fasted, and compelled the inhabitants of the house also to fast, until their demands were complied with." The history of any Rajput State of importance is full of examples of this authority of the bards and of their faithful recourse to one of the above-mentioned rites in case the Chief for whom they had stood security failed in his obligations.

On Chandrasinhji's death, Jaswantsinhji became the heir and succeeded his father Gajsinhji in A.D. 1673, ruling, with one interval, until 1718. Two years before his accession the Emperor Aurangzeb had appointed Maharaja Jaswantsinhji Rahtor of Jodhpur as Subedhar or Viceroy of Gujarat, he being the second Rajput to hold this important position.

Jaswantsinhji was the 35th Viceroy of Gujarat, and held office from A.D. 1671-1674, when he was "relieved and sent to Kabul." Jaswantsinhji Rahtor had been a constant thorn in the side of the Padishah. The springing up of a rebellion among the Afghans was a good reason for sending the turbulent Viceroy there, and history relates that Jaswantsinhji died in Afghanistan. During his Viceroyalty of Gujarat he received the revenues of Dhanduka and Petlad as payment for his services. His connection with the former place would bring him into close contact with Jhalawara; indeed, the period during which he held office was marked by an

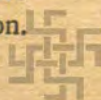


unusual amount of Mogul activity in Kathiawar, the tribute of the Rajput Chiefs being increased and taxes obnoxious to Hindus being introduced. The above facts, coupled with the circumstances that the Subedhar's daughter urged him to attack her uncle, the new Maharana of Halwad, caused him to send a force against that place. There was some fighting, and in the end Maharana Jaswantsinhji was defeated and forced to leave his State and take refuge at Warahi, a district in North Gujarat bordering on the Ran of Cutch. It may be conjectured that the cause of the animosity on the part of the Halwad Chief's niece was that she held him to be guilty of the murder of her father and brother, Chandrasinhji and his Kumar, whose deaths tradition has, as explained before, set down to the Charan Vitha Gadhvi. Warahi, where the Maharana took shelter, lies to the north-east of Dhrangadhra territory and is known by the name of Mota Jatwara, in contradistinction to Nana Jatwara, *i.e.* the Mahomedan State of Bajana, a few miles south of Patdi, the original Jhala capital. Jatwara signifies "home of the Jats," who, tradition says, were driven away from Sindh and settled for a time with the Parmars of Muli, whose Chief had received them hospitably. On Maharana Jaswantsinhji's expulsion from Halwad his State was "granted in jagir to Nazar Ali Khan Babi, who held it for six years, when he was expelled by Chandrasinhji of Wankaner, who held Halwad for three years." The above very meagre account of the stirring events of these nine years is all the record that the author of the Gazetteer has been able to collect, and when we consider that bardic records are one of our main sources of information for Rajput history it is not surprising that in this case the Charans of Halwad have failed us, as they would naturally suppress any mention of such disastrous times as the



Halwad Chief was now called upon to undergo. For six years, then, Halwad became a Mahomedan jagir, its districts being assigned to a member of the family that later on established itself at Junagadh on the ruins of the Mogul power. The Jagirdar, in return for the revenues of the district which he was allowed by the Emperor to use for the support of his dignity, had to maintain a contingent of troops for Imperial use when wanted, and, under the name of peshkash, occasional contributions in money were levied from him. The fact that in the case of Halwad the Mahomedan Jagirdar could only retain his jagir for six years shows how weak the Mogul power was becoming in the hands of Aurangzeb, and proves what has been stated before in this work, that the greater Hindu landholders were never really subdued by the Mahomedans, who in their most palmy days had to be content with the levy of tribute which it oftentimes required the presence of an armed force to exact. On the expulsion of Nazar Ali Khan Babi the destinies of Halwad were for three years controlled by Chandrasinhji Jhala, the ruler of the adjacent State of Wankaner, whose origin has been fully set forth in the preceding pages. Chandrasinhji, by possessing himself of Halwad, the premier Jhala State, must have felt that the death of his ancestor Sultanji nearly fifty years before had been amply avenged, and he doubtless entertained hopes of retaining for himself and his successors Halwad and its overlordship of the Jhala Clan together with his hereditary possession of Wankaner. But during these nine years of exile Maharana Jaswantsinhji had not given up hope of regaining his State. The Gazetteer states the bare fact of his expelling Chandrasinhji of Wankaner from Halwad and repossessing himself of his estates. The time was one of turmoil and confusion, and there

was no strong central authority. The Chief of Idar had just driven out the Mahomedan garrison from his capital and regained his independence, and a famine in Ahmedabad had led to riots there, culminating in an attack on the Viceroy himself. It was therefore a favourable opportunity for Jaswantsinhji to put his designs into execution. No names of those who joined his standard have survived, but it must be remembered that a capable leader, let alone an undisputed Chief in his own right, has never lacked supporters in India, especially where there was any chance of gain. Further, loyalty to their Chief has ever been a distinctive feature of the inhabitants of an Indian State. There were doubtless many at Halwad who regarded Chandrasinhji as an usurper and, secretly or openly, connived at the Chief's return. Jaswantsinhji, then, regained Halwad, and in A.D. 1682 "received a sanad from the Emperor Aurangzeb, confirming him in possession of Halwad as well as of the salt pans thereto appertaining." The original document was shown to the writer of these pages at Dhrangadhra, and is one of His Highness' most cherished possessions. History is silent as to the course of affairs at Halwad from A.D. 1682 to 1715, and we may assume that Maharana Jaswantsinhji was left in peace by the Mogul and by his revengeful niece. But in the year A.D. 1715 Maharaja Ajitsinhji of Jodhpur, the husband of the latter, was appointed by the Emperor Farrukhsiyar (A.D. 1713-1719) 49th Viceroy of Gujarat. In this capacity it was his duty to collect the Imperial revenue from the Kathiawar Chiefs, and as, owing to dissensions among his deputies, the affairs of the Province were in bad order, the Viceroy himself went to receive the tribute. The latter had often to be levied at the point of the sword, though it was left for the Marathas to make the Mulukgiri system the rule rather than the exception.



Mulukgiri means circuit of the country, and was the name given to the system by which the Mahomedans occasionally, and the Marathas invariably, enforced the payment of tribute. The author of the "Ras Mala," in Chapter I. Book III., has a good description of this system, which, he says, "with the Mahomedans was compulsory and exceptional," but "with their successors (*i.e.* the Marathas) congenial and regular." To quote further from the above-mentioned chapter—

"Bodies of three thousand or four thousand predatory horse, without guns or camp equipage, pursued their plundering march through those parts of the country which were still possessed by Rajput Chiefs, and adjusted the amount of their demands to the ability of the Bhoomia to comply or their own power to enforce . . . with the Rajput Chieftains it was equally a point of honour to resist as long as possible the levy of any tribute whatever, and, in the last resource, to secure the most favourable terms in their power. A Mulukgiri army seldom possessed power sufficient to subjugate a country, or to reduce its fortresses, which were sure to be defended with obstinacy; it carried on its operations therefore against the open towns and villages, with the view not only of compelling the more speedy acquiescence of the Chieftain, but also of securing the more ready means of subsistence for the troops."

History relates that the Viceroy Ajitsinhji "led an army against Halwad and levied tribute from Jaswantsinhji." Doubtless in this he was aided and abetted by his wife, who allowed her love for the house of her ancestors to be overcome by her hatred for her uncle, the ruling Maharana. Leaving Halwad the Viceroy proceeded for the same purpose of collecting tributes to Nawanagar, then under the rule of Jam Tamachi. Maharana Jaswantsinhji, implacable though he had consented to pay tribute, went to his relation the Jam's aid

with a body of cavalry with which he continually harassed the Viceroy by night attacks. His chivalrous support is said to have procured for Nawanagar "more favourable terms." Ajitsinhji then proceeded to Dwarka on pilgrimage, and, on his return journey to Ahmedabad, bombarded Halwad as punishment for its support of Nawanagar, but "made little impression on the place." It was on this occasion that Jaswantsinhji, with his gallant men, made a sortie, and captured the Jodhpur Nagaras, *i.e.* war-drums. These remain at Dhrangadhra to the present day, and are only sounded at the ceremony of installing a new Chief. To those who know the ancestral prowess of Marwar among Rajputs the honour of having defeated its Maharaja and captured his war-drums will appear at its true worth.

Maharajah Ajitsinhji retained his Viceroyalty for only one year on this occasion, though he held this important position again from A.D. 1719 to 1721. His wife, Bai Jinjhuba, therefore, in A.D. 1718, seeing that her husband, being no longer Viceroy, could take no more open action against Jaswantsinhji, whose implacable enemy she still was, "resolved to have the Maharana assassinated, and accordingly sent five Rajputs disguised as Bawas to Halwad with instructions to murder him whenever they could get an opportunity. They accordingly went to Halwad and resided for some time on the bank of the Rajeshwar tank. At last one day Jaswantsinhji passed by in a palanquin with but few attendants, and they rushed out and stabbed him to death with their daggers; one of them was captured and killed, but the others escaped." The spot where Maharana Jaswantsinhji met his death lies on the east bank of the Samatsar Lake at Halwad. The place is now called Someshwar, and a fine Shankar Temple commemorates the site of the assassination.

The Paliyo of the murdered Chief is still to be seen near the Rajeshwar Lake under its canopy or Chhatra, built of red sandstone supported by 36 pillars. It appears from the story of the undying hatred of Bai Jinhuba, a hatred that could only be appeased by the death of its object, that the motive which impelled it must have been a very strong one, and, in the absence of any historical evidence, we venture to repeat that the lady must have had good grounds for thinking that her father Chandrasinhji had been done to death by her uncle Jaswantsinhji's orders. Ten years before his death Maharana Jaswantsinhji built, on the site of Rajodharji's and Chandrasinhji's palaces, the palace at Halwad, which was subsequently restored and beautified by Ramalsinhji, A.D. 1843-1869.

The "Mirat-i-Ahmadi" relates a story of one of the daughters of Jaswantsinhji which exemplifies in a remarkable manner the fortitude of the Jhala women and their devotion to their husbands. Daud Khan Panni, forty-sixth Viceroy of Gujarat, A.D. 1714-1715, on a tribute-levying expedition to Kathiawar, married one of Jaswantsinhji's daughters. It is related that this lady, "who was with child, on hearing of Daud Khan's death, cut open her womb and saved the child at the sacrifice of her own life." It is to be remembered in connection with the Sati that the Rajputni was taught to believe that the salvation of her husband in the future state depended on her dying with him.

The eventful reign of Jaswantsinhji was followed by that of Pratapsinhji, A.D. 1718-1730. His sister Bai Ratnaji had married into the family of the Jhadeja Raos of Cutch, and the chief event of Pratapsinhji's reign was his championship, at his sister's request, of the cause of the infant Jam Tamachi of Nawanagar, whose father, Jam Raisinhji, had been murdered by his half-brother

Hardhol. A slave-girl of Jam Raisinhji's had rescued his infant son Tamachi and taken him to Bhuj, when Bai Ratnaji took up his cause. Writing to her brother Maharana Pratapsinhji of Halwad, she urged him to support the young Jam Sahib and to gain the armed assistance of the Mahomedans by giving Jhala wives to the Mogul's chief officials in Gujarat. The Maharana consented, and in this way gave one of his daughters to Mubariz-ul-Mulk Sarbuland Khan, fifty-second Viceroy of Gujarat, A.D. 1723-1730. The following was the occasion of this Viceroy's visit to Halwad. The Marathas under Kantaji and Piloji Gaikwar had made several successful incursions into Gujarat and had compelled Sarbuland Khan to grant them tribute. But "the Emperor refused to acknowledge any cessions of revenue to the Marathas." The Viceroy, therefore, being hard pressed for money, in A.D. 1727 "marched into Sorath to exact tribute." After having obtained money from Porbandar and Nawanagar, he visited Halwad on his return journey to Ahmedabad. History relates that on this occasion Maharana Pratapsinhji gave him a daughter in marriage and was thus excused from the payment of tribute. Another Jhala lady, a cousin of the Chief, was given in marriage to Salabat Muhammed Khan Babi, Governor of Viramgam and commander of the Imperial forces in Gujarat. These powerful alliances obtained for Pratapsinhji the support of a Mahomedan force which, with the Jhala contingent, drove Jam Hardholji from Nawanagar and seated the infant Tamachi on the gadi.

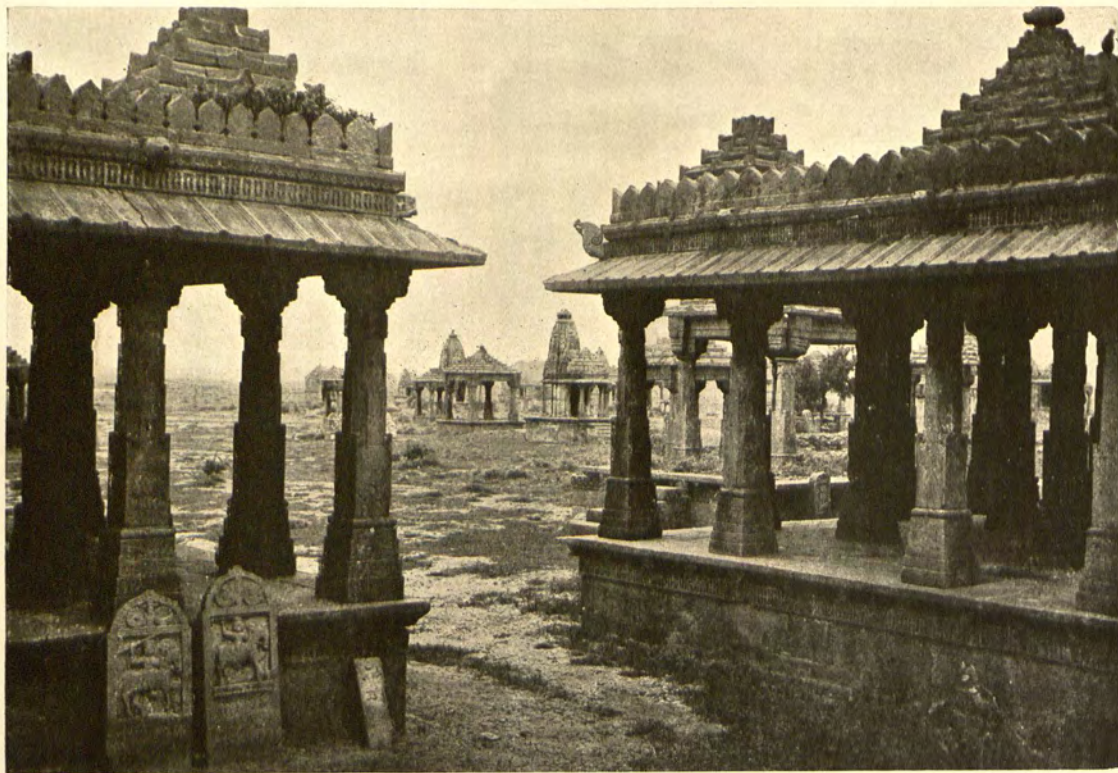
From the above incident it appears that the Viceroy had the power to excuse the payment of tribute on occasions, though no doubt leniency in one case was counterbalanced by excessive demands in another. Viceroys succeeded each other in such rapid succession



that, true to Oriental traditions, they probably made every use they could of their short and uncertain tenure of office in order to enrich themselves, often at the expense of the Imperial treasuries. The gradual weakening of the central authority at Delhi, too, was an additional reason for these irregularities. In return for his support of Jam Tamachi, the author of the "Tarikh-i-Sorath," Diwan Ranchodji, says that Maharana Pratapsinhji was given the perganah of Hariana, a district of Nawanagar to the north-east of the State, which the Jhalas themselves say was granted by the Jam to Maharana Jaswantsinhji for the latter's support against Subedhar Ajitsinhji of Jodhpur. The Dhrangadhra State has never proved its right to this perganah which is still regarded as a portion of Nawanagar. The Jhala wife of Salabat Muhammed Khan Babi received from Jam Tamachi three villages which were subsequently sold to Kumbhoji of Gondal. Maharana Pratapsinhji died in A.D. 1713, and was succeeded by his son Raisinhji, whose reign forms part of the next chapter.

The "Tarikh-i-Sorath" corroborates the above reference to the intervention of Raja Pratapsinhji on behalf of the dispossessed Jam Tamachi of Nawanagar. The author, Diwan Ranchodji Amarji, writes as follows in recounting the reign of Jam Tamachi bin Raisinhji :—

"When he was yet very young, one of the slave-girls of Jam Tamachi, who was his nurse, entertained fears that Hardhol might endanger his life, and putting him into a box conveyed him to his maternal aunt, Bai Ratnaji, at the Court of Bhuj, and begged her to protect him. His aunt spent large sums of money to promote his interests, and also wrote to her brother Raj Pratapsingh to give his daughter in marriage to Mubariz-ul-Mulk, known also as Sarbuland Khan, the Subedhar of Guzarat, and the daughter of one of his cousins to



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Salabat Muhammed Khan Babi, who was at the head of the army, and they, being thus gained over, expelled Hardhol from Nagar and installed Tamachi on the masnad. In consequence of his good services, the pergunah of Hariana was given to the Raj of Halawad."

The value of the above corroborative evidence is very great, especially when it is remembered that the "Tarikh-i-Sorath" was written about A.D. 1825, *i.e.* not more than a hundred years after the events described in the above quotation took place.



CHAPTER VI

HISTORY OF THE DHRANGADHRA STATE FROM A.D. 1730-1913

As before stated, Maharana Raisinhji succeeded to the Gadi of his ancestors in A.D. 1730 and ruled until A.D. 1745. But before proceeding to narrate the chief events of his and succeeding reigns, the present is not an unfavourable opportunity to take a short review of the past history of the Jhalas and to sum up the position in which we find them at the beginning of the eighteenth century. It appears that since Halwad was founded by Rajodharji in A.D. 1488, they have not been forced to retire any further towards the west, their history previous to this event showing a succession of moves from eastern to western capitals. Driven away from Patdi and Kuwa successively by the Mahomedan Kings of Gujarat, they have succeeded in maintaining their position at Halwad throughout the Mogul domination, though not without many vicissitudes and collisions with the Paramount Power. On at least one occasion Halwad has been made a Mahomedan Jagir. But the gift to the Maharana Jaswantsinhji of a sanad from the Emperor Aurangzeb in A.D. 1682 has put the seal of Mogul consent to the Jhala sovereignty of Halwad, and we shall see in the course of the later history that, though troubled and subjected to tribute by the Marathas shortly previous to and after the downfall of the Mogul Empire, the Maharana has never again been deprived of his posses-

sions, though before very long Halwad is destined to make way for Dhrangadhra as the new capital of the overlord of the Jhala clan. We may recall the fact that the Jhalas, like all the other Rajput Clans in Kathiawar, were not originally indigenous in the Province, but came into it as invaders, and depended upon the might of their strong right arms for the permanence of their conquests. Of administration by the Rajput Chiefs of the land acquired by conquest from each other and from the aborigines there was originally very little, the various Rulers being content if they could raise sufficient revenue from their ryots to maintain their own position and keep up a standing army strong enough to ward off intruders. In the presence of a common foe like the Mahomedans we have seen very little of co-operation among the Chiefs, their attitude towards each other being rather one of mutual distrust, for as we read in the Gazetteer, "each Chief well knew that his neighbours had won their position as he had won his own, by the gradual absorption of the weaker, and that they were ready enough whenever opportunity offered to subject his dominions to the same process."

We have seen the rule of the Maharanas of Halwad built up in the foregoing manner, the Capital and the boundaries of the State often changing owing to the pressure of a stronger hand but no permanent conquest effected, and no evidence of these transitory invasions remaining except the payment of tribute, which was never acquiesced in quietly and often evaded, if possible. We have seen the springing into existence of a numerous band of Bhayats, *i.e.* relations to the Chief, certain to arise in large numbers in a polygamous state of society, who in the main preserved their loyalty to the State until the end of the sixteenth century. At that period what happened sooner or later in all Native States has



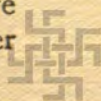
been seen happening among the Jhalas, and numerous partially independent Jhala communities have sprung into existence. The Ruler of one of these, Wankaner, has been strong enough temporarily to extend his sway over Halwad itself. This independence, partial to start with, has ended in being practically complete, the sole relic of subordination in the twentieth century being the respect which all Jhala States pay to Dhrangadhra as their head. We have seen the Jhala clan from small beginnings and after many vicissitudes firmly established in Kathiawar, where their martial prowess has won for them a very high reputation among their brother Rajputs, while they have succeeded in planting their banner far afield in Rajputana, where the existence of the Jhalawar State and the fame of the clan in Mewar have added to their laurels. We have seen Jhala brides sought by the highest in the land who have been proud to form connection with such a martial clan. On more than one occasion it has been necessary for a Gujarat Sultan and Viceroy to equip a special army for the subjugation of the Jhalas, and we have recorded the award of a sanad by the Mogul Padishah Aurangzeb confirming to Jaswantsinhji and his heirs the dominion of Halwad; and, lastly, if we require further evidence of Jhala bravery, we have it in the rows of Sati paliyos that stand outside the walls of Halwad and elsewhere in the State, a perpetual proof of the loyalty of Jhala wives to their heroic husbands.

To resume the thread of the story, Maharana Raisinhji made the first year of his reign, A.D. 1730, memorable by beginning the building of Dhrangadhra fort. On its completion Dhrangadhra was made His Highness' capital for part of the year, the remainder being spent at Halwad. History assigns no reason for

this change, but we may be allowed, perhaps, to find one in the more convenient locality of Dhrangadhra and its greater accessibility.

The town of Dhrangadhra, too, though itself built on stony and unproductive ground, is not far from the best soil in the State, viz. the locality of Sitha. Another reason for the selection of this site for the new capital may be found in the excellence of the water supply, both in quality and quantity, and its nearness to the surface. At any rate, whatever the causes were which led to the founding of the new city, results have clearly justified the selection.

Writing in the twentieth century it is perhaps hardly necessary to dilate on the advantages that a town derives from being situated on a railway, though the interval between the times we are describing and the construction of the railway was a long one. Had Halwad remained the capital it is extremely doubtful whether to-day, but for the extension of this line to Dhrangadhra, it would have been connected with the railway system of Kathiawar, owing to its remoteness. It is possible that Maharana Raisinhji, who is recorded as a far-seeing Chief, may have counted on the approaching dismemberment of the Mogul Empire, and, confident in his own power to resist any invader, may have boldly erected the fortress of Dhrangadhra in the direction of the line from which attack from outside the Province of Kathiawar must come. It is, perhaps, unnecessary to make further conjectures as to the origin of Dhrangadhra. Let it suffice to say, in conclusion, that the action has been abundantly justified by results. Raisinhji, in addition to founding Dhrangadhra, founded Raisinghpur on the River Bam Bhan near Wantawadar. As before stated he was a prudent and far-seeing Chief. We have dealt with the ancestral custom of granting land, under



the term giras, to cadets of the ruling family. Giras means "handful" or "mouthful," and the holder of it had to support in return for it his quota of armed men for the service of the Chief in defence of his boundaries as well as for offensive operations. In very early days it appears that the holder could move his giras, *i.e.* take land elsewhere in the State, and, if the conditions were not fulfilled, the State could resume the holding. From being movable the giras passed into the state of being perpetual and finally become hereditary. What stage in his rights the girassia had reached in Jhalawada in the time of Maharana Raisinhji it is difficult to say: very probably the final one, which gave the girassia the right to bequeath his land to his heir. At all events Raisinhji, perceiving that owing to the prevalence of the custom the State lands would by degrees become more and more circumscribed, and the power of the Chief alone would gradually become inferior to that of the Bhayats combined, wished to curtail "the apanage granted to cadets of the house." His sons, in response to this, with the heir Gajsinhji in agreement with them, and headed by the second son, Sheshabhai, became *bahirwatias* and harassed the State. Raisinhji, seeing that his heir, "for whose sake he was endeavouring to curtail the assignments of apanage to his brethren," was at one with them, recalled the cadets and gave them their giras. As, besides his heir, the Maharana had six sons, it will be seen how many villages passed out of the control of the State on this occasion in addition to those that had previously become Bhayati.

Gajsinhji, whose paliyo is still to be seen at Halwad, succeeded his father in A.D. 1745, and ruled until A.D. 1782. He was known as Bhabhoji. He married Jijiba, daughter of the Chavada Chief of Varsoda in the Mahi Kantha, and had a son named Jaswantsinhji, who



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succeeded him. This lady's family was descended from Wan Raj, who founded Anhilpoor in A.D. 746, and whose descendants ruled over Gujarat until the tenth century. Maharana Gajsinhji's brother Sheshabhai, "who was of a restless and daring disposition," had gone into outlawry against his father and been given the village of Narichana. Instead of settling down quietly on his giras he induced his brother the Maharana to aid him in attacking the Khawad Kathis who were settled at Sayla, a district to the south-east of the Halwad territory. The attack was successful. Sheshabhai settled at Sayla, and, conquering the land in the neighbourhood, founded a new Jhala State. Previous to the Khawad Kathis the Chubad Rajputs had been lords of Sayla, having obtained it as a putto, or feudal grant, from Wudla, the Waghela Chief of Wadhwan.

These Chubads are famous in Kathiawar for their defeat by the Shoda Parmars of Muli, with whom the Halwad Chiefs were connected by marriage. The Khawad Kathis, whom Sheshabhai conquered, are a branch of the tribe that invaded the Province in the thirteenth century, and whose prowess in their conflicts with the Marathas later on was so great that the latter named the peninsula Kathiawar, *i.e.* "the home of the Kathis," after them. They were notorious freebooters and cattle-lifters, and adepts at guerilla warfare. As light cavalry they were formidable opponents. History tells us that Sheshabhai had great influence over his brother Gajsinhji, so much so that the latter's wife, fearing for the safety of her son, the heir to the gadi, lived at her old home at Varsoda with him. Gajsinhji spent his time between Halwad and Dhrangadhra, and fell more and more under the control of his brother Sheshabhai.

During this reign, *i.e.* in A.D. 1753, the Marathas



conquered Ahmedabad from the Moguls and from that date, roughly speaking, begins the supremacy of the Gaikwar and the Peshwa over Gujarat. The Marathas had already made themselves felt in Gujarat, for on two separate occasions, viz. in A.D. 1664 and A.D. 1670, Sivaji had sacked Surat. But there is no record of any Maratha force entering Kathiawar before A.D. 1728, when Kantaji, whom the Gazetteer describes as "an irresponsible freebooter," led a force there and remained in the Province "for some time extorting tribute." His expedition was merely a predatory one and he made no attempt to establish himself in Kathiawar. Again, in A.D. 1734, Jadoji led a Maratha Mulukgiri into the Province. In A.D. 1736 we find Damaji Gaikwar there for the same purpose. From this date until the taking of Ahmedabad in A.D. 1753 the Marathas were gaining a considerable amount of territory in Gujarat owing partly to "independent action, but far more by a course of judicious interference in the quarrels of the Mahomedan officials and by loans of troops." It has been thought desirable to make these references to the rise of the Maratha supremacy over Gujarat, as in the reign of the Halwad Maharana that we have reached we find them attacking and levying tribute from Gajsinhji. The Mogul power, indeed, became so weak that for the whole of the latter half of the eighteenth century the Peshwa and the Gaikwar were supreme in Gujarat, while their depredations reduced Kathiawar to a terrible state of poverty.

To return to the story of Gajsinhji's reign. Eventually his brother Sheshabhai's influence became so strong that he formed the design of deposing the Maharana and usurping the gadi. But the Chief being secretly apprised of his brother's intentions fled to Rana Kalabhai at Bhadli, and with his aid recovered Halwad.

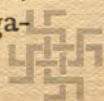
Sheshabhai then seized Dhrangadhra. Hearing of this Rani Jijiba came with her son Jaswantsinhji, the heir, from Varsoda to Sitha, and, with the aid of the Dholka and Viramgam Kasbatis, tried to recover Dhrangadhra but failed. The Kasbatis who came to the aid of Rani Jijiba were, according to the Gazetteer, the descendants of the Mahomedan garrisons that had been placed in charge of Viramgam and Dholka in the time of the Gujarat Sultans. Another branch of them was descended from a Shoda Parmar ancestor, a brother of Lakhdhirji of Muli, who, as a reward for becoming a convert to Islam, was granted the twenty-four villages of Botad by the Sultan. These Kasbatis have in course of time become very powerful landowners, and the Marathas found them "a useful counterpoise to the power of the Rajput Girassias." The most famous leader of the Dholka Kasbatis was Bawa Meea, who was a supporter of the Gaikwar, and aided the Baroda army in A.D. 1800 in its attack on Ahmedabad, then held by Shelookar. On this occasion Bawa Meea brought a contingent of 200 horse. He died in A.D. 1812, and left a taluka consisting of thirty villages. Colonel Walker says of the Dholka Kasbatis that "they were a bold and turbulent people, some of whom commanded the services of a considerable number of horsemen whom they hired out to such of the neighbouring powers as required them. They held almost all of the peaceable part of the Dholka district in mortgage for payments of revenue in advance, and had thereby much extended their influence." We have it also on the authority of Colonel Walker that the Kasbatis, "soldiers of fortune" as he called them, from their numbers and warlike character, were feared by that predatory race of men, the Kathis.

Such were the allies whom Rani Jijiba called to her



aid in attempting to dispossess Sheshabhai of Dhrangadhra. Her bravery proved her to be a worthy descendant of the famous Chavada clan of Rajputs. As we have seen, she failed. But, in no way disheartened, she took the opportunity of Bhagwant Rao, an officer of the Peshwa's, being in Jhalawar to collect tribute, to ask his assistance. With his help and that of the Babi ruler of Radhanpur she forced Sheshabhai to quit Dhrangadhra, which he and his men did "with the honours of war."

From this time until Maharana Gajsinhji's death it appears that Rani Jijiba ruled part of the State from Dhrangadhra, paying tribute to the Marathas. She occasionally resided at Sitha and carried on her administration from this place. Gajsinhji appears to have acquiesced in this division of authority and to have administered the Halwad portion of the State. But there seems no doubt from other evidence that he was a weak Chief, for history relates that during his time the Bhayats made encroachments on the crown lands with impunity. At the same time Gajsinhji could show himself to be a true Jhala, as his conflict with the Marathas in A.D. 1759 proves. In that year Sadashiv Ramchandra, who in A.D. 1760 was appointed Peshwa's Viceroy at Ahmedabad, was at the head of a Mulukgiri in Kathiawar. From Limbdi he advanced into Dhrangadhra territory and the Maharana sent a force from Halwad to withstand him. The Marathas, by way of a counter-stroke, detached a force which attacked the town of Halwad by night, effected a breach and entered the city. Gajsinhji retreated to the palace and defended it until he was compelled to surrender. Sadashiv Ramchandra kept him prisoner in the palace until he paid the sum of a lakh and 20,000 rupees. History relates that the neighbouring Chiefs, seeing the fate of Halwad, paid their tribute without any resistance. The Dhranga-



dhra records contain no mention of a previous Mulukgiri of Ramchandra in Jhalawada, but one had taken place. Nor do the records refer to the depredations of Jawan Mard Khan Babi and Momin Khan. But at such a crisis as the Province was now passing through one Mulukgiri, more or less, may well have passed unnoticed, the Chiefs, when resistance was useless, in the main sullenly accepting their fate. The one bright spot in the chaos from the point of view of the States was that the marauders did not attempt to interfere in matters of internal management. Here, as had been the case at the time of the Mahomedan supremacy, the Chiefs remained independent, though with their treasuries depleted by constant tribute-hunting expeditions, many of them doubtless authorized and official, but an almost equal number of them inspired by the avarice of discontented Maratha generals. It is small wonder, therefore, that their administration of their States lacked any signs of enlightenment, and that the prevailing policy was how to squeeze the last farthing out of the cultivator. Maharana Gajsinhji had seven sons, the six younger of whom all received giras lands. The eldest Jaswantsinhji succeeded to the gadi in A.D. 1782, and ruled until A.D. 1801.

The "Tarikh-i-Sorath," from which quotations relevant to the history of the Jhalas have been made more than once in this work already, contains the following passage with regard to the reign of Maharana Gajsinhji * :—

"Gajsinhji Jhala from Halwad, Vakhtaji Desai of Patdi, and Bhupatsingh from Bhankoda arrived with auxiliary troops, and in one week the whole pergunah of Sardhar (Halar) was laid waste, and from several villages large sums of money were raised."

* The "Tarikh-i-Sorath's" references to Gajsinhji do not appear very reliable.

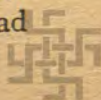


The above reference deals with the period when the famous Mehraman Khavas, better known as Meroo Khavas, was, as Diwan of Nawanagar, in absolute control of the State and its various offshoots. The Chiefs of Dhrol, Gondal, Rajkot, and Khirasra rebelled against his tyrannical measures, and it appears to have been in connection with this revolt that the Halwad Chief entered Halar, with the intention of joining in the loot.

There is yet a further reference to Maharana Gajsinhji in the pages of the "Tarikh-i-Sorath." The Rao of Cutch, Raydhan by name, having been invited to plunder Halar, then under the sway of Meroo Khavas, by the smaller Jhadeja Chiefs, sent over the Ran his Kamdar Fateh Muhammad with a large force for the purpose. The force which Meroo's younger brother, Bhawan Khavas, had to meet consisted of "15,000 Kachhi infantry with Sindhis, Arabs, and Afghans, 20,000 Rajput and Sindhi cavalry, and 400 mail-clad men with elephants." The author goes on to say :—

"The cowardly Bhawan Khavas, having never made war, was in a fright, and was like one who pulls off his shoes before he has reached the water; he lost his presence of mind, and courage fled from his heart, and (he) sought for some pretext to escape from this difficulty. He then said: 'Let Raja Gajsinhji of Halwad, who is related to both sides, begin negotiations of peace; to-day there is a truce, and Jhilia, which is at a distance of four kilos to the west of this, will be our next camp.'"

We must infer from the above that Gajsinhji was present with a Jhala contingent. It is immaterial that his mediation was ineffectual, if indeed his services for the purpose were ever really called upon, for we read





To face page 117.

GENERAL VIEW OF THE LAKE AT HALWAD.



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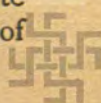
that the force engaged and that the pusillanimous Bhawan Khavas was badly defeated.

In Samvat, 1853, *i.e.* A.D. 1797, Fateh Muhammad ravaged Halar for the second time. This time, according to the "Tarikh-i-Sorath," it was his turn to treat for peace through the mediation of Maharana Gajsinhji, whose mouthpiece was Karsanji Jhala. But there appears to be a discrepancy in the date given, as the Dhrangadhra records give A.D. 1782 as the year of Gajsinhji's death.

It is also improbable that Gajsinhji took part in resisting the third invasion of Fateh Muhammad of Cutch, although the "Tarikh-i-Sorath" distinctly assigns a part to him. For, after saying that some of the Jamnagar allies were annoyed at being slighted by Meroo Khavas, the author goes on to say :—

"Gajsinhji Jhala and others brought neither arrows, guns, bullets, provisions nor eatables, and a discontented soldiery, so that for two days the army was but half fed, and some men remained altogether hungry."

During the reign of Gajsinhji the famous Diwan of Junagadh, Amarji, the contemporary of the no less famous Mehraman Khavas, Wazir of Nawanagar, to whom reference has already been made in these pages, played a considerable part in Jhalawar affairs. Amarji was bent upon securing the supremacy of Junagadh among the States of Kathiawar, and from 1770 onwards had been in the habit of making Mulukgiri expeditions in different parts of the Province for the sake of extorting tribute for his master Nawab Mohobatkhan, Nawab Sahib of Junagadh. We learn that in 1775 Amarji succeeded for the first time in levying tribute known as zortalabi from Jhalawar, the Jhala Chiefs of



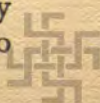
which were already being constantly mulcted by the Marathas in this way.

In the following year, *i.e.* 1776, we find Amarji Diwan intervening between Kathiawar and Cutch and taking a force over the Ran to attack the Waghela Rajputs in their fort of Palaswo. It is probable that, like previous invaders of Cutch from the south, he crossed the Ran starting from Dhrangadhra territory, especially when it is considered that Wagad was his objective.

In 1780-1781 Mehraman Khavas formed a league with Porbandar and other States against the growing supremacy of Junagadh. Colonel Walker, in his Report, p. 182, says that this was the only case, in all the changes of government in Kathiawar, of any confidence and union of interests among any of the States or Chiefs. Though the Jhalas are not specifically mentioned as taking part it is highly probable that they did so against the common enemy, as they must have been still smarting from the effects of Amarji's Mulukgiri expedition of 1775.

Just before Jaswantsinhji became Maharana Chandrasinhji Jhala, the ruler of Wadhwan, had died. The following story of an event that occurred during his reign is interesting as showing what small pretexts were made the excuse for wars between neighbouring Rajput States, and the high estimate in which public opinion held the Jhala clan.

The Wadhwan bards are the authority for the story, which runs as follows. A Lohana of the Wadhwan State took a bullock-load of pulse, *i.e.* jhalur, to Rozkoo, in the Bhal country to sell it. The girassia of the place, a Chudasama Rajput named Mepjee, though one of his daughters had married a Jhala, was at enmity with the Jhala clan. Mepjee is stated to have said to



the Lohana, "What is the worth of that Jhala of yours?" The loyal Lohana, resenting this open disrespect to the family of his Chief, replied, "A hundred Bhaleas (*i.e.* inhabitants of the Bhal country) go to one Jhala." The outcome of this misplaced wit was a war between Wadhwan and the Chudasama of Rozkoo, the latter of the combatants calling in the aid of Harbhomi, the Raja of Limbdi. The result was a triumph for the arms of Wadhwan, on whose behalf an Arab Jemadar, with a force of 500 Mekranis, performed prodigies of valour. He is said to have encouraged his master, the Jhala Chief of Wadhwan by saying, "May Baburo Kul Dev and Shaktee Deveen protect you." Those who have read this history from the beginning will not need to be reminded that Baburo was the Bhut who persecuted the Rani of King Kurun Solanki, and from whom Harpaldeva Makhwana, the famous ancestor of the Jhalas, set her free, and that Shaktee Deveen was the superhuman wife of Harpaldeva, who is still regarded as the family goddess of the Jhala Rajputs.

Maharana Jaswantsinhji, having lived most of his early life at Dhrangadhra, continued to make this place his capital to the exclusion of Halwad, which has never since been the headquarters of the administration. From this time the head of the Jhala clan was styled Maharana Raj Sahib of Dhrangadhra,* the town of Halwad having to be content with the subordinate position of being headquarters of a Mahal.

Jaswantsinhji must have been between forty and fifty years of age when he became Chief, and the fact that he and his mother Jijiba had administered half of the territory during Gajsinhji's lifetime must have given him considerable insight into the duties of a ruler. As we shall see from the part he played in inter-statal

* Until 1918, when the title of Maharaja was conferred.



politics, he was an influential Chief in Kathiawar, his early training partly sowing the seeds of this greatness. He must, too, have inherited from his mother a share of the masterful spirit which she displayed in establishing and maintaining her authority at Dhrangadhra during the preceding reign.

Rajput history contains many examples of notable women, whether it deals with the early times before the Mahomedan invasions when the Rajputni was the companion of her husband no less outside than inside the house, or with later days when, partly in imitation of Islam, partly to secure the safety of their women-kind, the Rajputs introduced the Purdah system. In those far-off days the suitors for the hand of a Chief's daughter were summoned into her presence, when she personally selected a husband, generally the one who came out victor in the knightly tournaments appointed to bring out the best man. It is, perhaps, hardly necessary to remind readers of the fair Sangagota, the daughter of Jaya Chandra, the Rathor Prince of Kanauj, and her *swaiamvara*, i.e. "own-choice," when she selected Prithvi Raj, the Chauhan Prince of Ajmer. The stories, too, of Padmani, the Queen of Chitor, and the youthful and beauteous Kumari Bai of Udepur, are well known. But, perhaps, most laurels are gathered round the brow of Tarabai, the daughter of the Solanki Chieftain of Bednore under Mewar, who gave her hand to "the Troubadour of Mewar, the gallant Prithiraj," on condition that he would restore to her father, Rao Soortan, lands that had been wrested from him by Lilla the Afghan. The author of "Rajasthan" tells us that:—

"Tarabai, scorning the habiliments and occupations of her sex, learned to guide the war-horse, and throw with unerring aim the arrow from his back, even while at speed. Armed with the bow and quiver, and mounted



on a fiery Kattyawar, she joined the cavalcade in their unsuccessful attempts to wrest Thoda from the Afghan."

In the end Prithiraj fulfilled his promise to Tarabai, and Rao Soortan was inducted into Thoda. Tarabai's voluntary death on the pyre of her murdered husband was a fitting end for such a heroine. Rajputnis, thus, of all clans, had many precious examples of heroines among their sisters to fire their ardour, and it may readily be imagined that, during their tender years, their family pride was, and is still, heightened by the recital of these olden tales. This tradition and upbringing are quite sufficient to account for the sudden emergence of a character such as that of the Rani Jijiba, who is one of the most striking female figures in Jhala history, and whose early training of her son Jaswantsinhji was mainly responsible for the success of his reign.

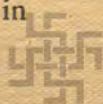
Gajsinhji's weakness had materially affected the resources of the State, the Bhayats had steadily encroached upon the crown lands, and the turbulent Kathis on the southern borders had indulged in their propensity for cattle-lifting with more or less impunity. Both of these troubles continued to mark the beginning of the new reign, but in both cases Jaswantsinhji found himself equal to the occasion. With the aid of his uncle Sheshabhai, the ruler of Sayla, who saw quickly that the new Maharana was of sterner mould than his predecessor and must be conciliated, Jaswantsinhji routed the Kathis and recovered the cattle they had driven off. Sheshabhai received as reward the village of Liya. Later on the Kathis of Sardhar, now a Mahal of the Rajkot State, attacked Umarda, and drove off the cattle. Jaswantsinhji replied by a successful attack on Sardhar. It is striking evidence of the lawlessness of



the times and of the weakness of the last reign that a party of marauders should have ventured so far from their headquarters in their depredations, for Sardhar and Umarda are far distant from each other. Having settled with the cattle-thieves the Maharana next turned his attention to his Bhayats, chastised them for their encroachment on Khalsa lands, and restored the boundaries of the State. He also took advantage of the increasing weakness of the Mogul Empire to absorb into his territory certain lands on his borders which had been administered by the Ahmedabad Viceroy on behalf of the Padishah.

It was in Jaswantsinhji's time that Jam Jasaji of Nawanagar fell under the influence of Mehraman Khavas, known throughout Kathiawar as Meroo Khavas, "the minister and virtual master of Nagar." To free the Jam Saheb from this "degrading tutelage," the Jhadeja of Khirasra and others of the clan called upon Fateh Muhammad, the Commander of the forces of the Rao of Cutch, the head of the Jhadejas, to come over with an army. Fateh Muhammad made three expeditions. On the first occasion, *i.e.* in A.D. 1796, Maharana Jaswantsinhji marched with a force to join the Nawanagar troops: on the second occasion in the following year, and again in A.D. 1798, peace was concluded between the combatants mainly through the mediation of the Dhrangadhra Chief, who was related to both sides. The "Tarikh-i-Sorath" refers to these events, but makes the mistake of saying that they happened during the time of Gajsinhji.* Jaswantsinhji upheld the honour of the Jhala clan by the marriages he contracted for his daughters, one of whom married the Maharana of Udepur, another the Maharaja of Jaipur. During the whole of Jaswantsinhji's reign the Marathas had been the dominant power in

* See pages 116 and 117, *supra*.





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EARLY MORNING SCENE, HALWAD LAKE.



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Gujarat, the Gaikwar influence being occasionally greater than that of the Peshwa. The author of "Ras Mala" tells that after the fall of Ahmedabad

"the whole country was divided equally between the Peshwa and the Gaikwar, including the tribute payable by the Zemindars (*i.e.* the Chiefs) who, during the contest for supremacy between the Mogul and Mahratta powers, had observed a strict neutrality, paying with equal facility their revenue or jumma to whatever persons possessed local authority in their own district. Neither Moguls nor Mahrattas interfered in their internal policy and during the government of the latter power they continued to possess the same rights and privileges which they had possessed, and to occupy the same position which they had occupied in the time of Akbar, with the exception that a gradual increase of revenue was imposed by the Mahratta arms."

The authority for the above statement was Amrut Lal, the Peshwa's agent, who supplied the information contained in it to Colonel Walker.

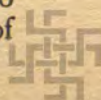
The history of Gujarat during the times of the Mahratta domination, *i.e.* from A.D. 1760 to 1801, is very confusing to the reader. At one time the Peshwa was paramount, at another the Gaikwar, the spheres of influence of these two Rulers continually changing. But whichever of the two was paramount their policy towards the Chiefs was identical. Exactions of the most pressing nature marked their rule. The only thing that saved the Chiefs from having their States annexed and from losing every shred of independence was the constant disagreements and fighting between the Marathas themselves; and they in turn were the causes of the downfall of the Mahratta Empire.

Maharana Amarsinhji succeeded his father in A.D. 1804 and ruled until A.D. 1843. It was during his reign that Colonel Walker concluded his Permanent Settlement of



the tribute of the Kathiawar States in conjunction with Babaji Appaji, the representative of the Gaikwar's government. A measure which had such a far-reaching effect on the Chiefs and their territories must be mentioned as part and parcel of the history of any Kathiawar State. But previous to dealing with the settlement and its important results so far as the well-being of Dhrangadhra was concerned reference must now be made to an event which, together with the exactions of the Mahrattas, brought the fortunes of Dhrangadhra, Wadhwan, and Limbdi to a very low ebb. The event referred to took place in A.D. 1807 and is fully described in the "Ras Mala," Chap. VI., Book III., where we read as follows :—

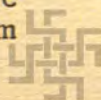
"A few years afterwards, in Sumvat 1863 (A.D. 1807), the Jhalas were again at war among themselves. On the borders of the Wadhwan territory there is a village named Khora, containing a very old castle, the erection of which is attributed to Sidh Raj. Six miles from thence is Goojurvedee, a village belonging to the Raj of Dhrangadhra. At these two frontier points the Chiefs of Wudwan and Hulwad had their outposts. On the day of the festival of the goat, the Mahomedan soldiers belonging to the post at Goojurvedee went round their own village to procure a goat, and being unsuccessful then repaired to Khora. At this latter place they agreed with the shepherd to purchase a goat from him for three shillings, but having got possession of the animal they carried it off without paying the price. The shepherd went immediately to the Limree (Wadhwan?) post in the village and complained of what had happened, and the Limree (Wadhwan?) men turned out and went to Goojurvedee to demand the goat. The Dhrangadhra soldiers now agreed to pay for the animal, but the others refused the money, and taking away the goat returned with it home. When the Dhrangadhra men went to their master, the Raj, at Hulwad, and informed him of



what had happened he was angry, and said, 'Why did you allow them to take away what you had purchased on your holiday?' He determined to attack Wudwan and sent for assistance to the Raj of Wankaner, the Chiefs of Syela and Choorā, and to Huree Singh of Limree. The former declined joining him, but the latter assembled their forces and attended him. Huree Singh is said to have endeavoured to induce the Chief of Wudwan to make submission:—'Do you suppose,' was the message, 'that there is any difference between Hulwad and Limree? If you fight with Hanuman you will certainly be defeated. Does a wise man invite Yuma to his gate? What has happened has happened, but if you now persist, your fort will be destroyed and the army of the Feringees will be spread over the country.' Prutheeraj of Wudwan, however, determined to resist, and he collected a force which he maintained by plundering alternately the villages of Dhrangadhra and Limree. When the allies were assembled, the Raj of Dhrangadhra at first paid the expenses of the whole, but this was subsequently discontinued and each Chief supported his own troops. After some engagements in the field Prutheeraj was compelled to retire within the walls of Wudwan, and the allies then besieged him and effected a breach with their artillery. At this period, however, the Bhats and Charuns came between the combatants, and an arrangement of the dispute was by their means effected."

The above is the bardic version of the story. Colonel Walker's account is as follows:—

"Another cause" (of the wretched state of the country) "is the war which lately existed between the Rajas of Limree, Wudwan, and Dhrangadhra. This war arose from the ridiculous circumstance of a party of Dhrangadhra men having taken a goat from a shepherd, for which they offered to pay, but the shepherd went and complained, and a party of Wudwan people took the flesh of the goat from the horsemen while they were preparing to cook it. This provoked retaliation from



Dhrangadhra; one outrage provoked another; the Limree Raja was implicated in the quarrel, nor was it settled until every village in the Wudwan Talook, consisting of upwards of sixty, was laid waste save four, and the walls of Wudwan itself breached. The other Talooks suffered in proportion."

The above feud is said to have cost the Dhrangadhra State £10,000. We have earlier in the work had cause to point out the readiness of the Rajputs to appeal to arms on any occasion, no matter how slight, when they considered their dignity outraged.

This particular feud took place at a time in Dhrangadhra history when the condition of the State could ill stand the strain and expense of war. Mention has been made of the Mahratta exactions, which lately had been heavier than ever, owing to Babajee's demands for arrears of tribute, while the presence of Mulhar Rao in Kathiawar after his escape from Nariad had not tended to make the affairs of the Province any more tranquil. Add to this the constant struggles between the Chiefs and their Bhayats, who were continually trying to increase their holdings at the expense of the State, and the presence in the country of roving bands of predatory Kathis, Jats, and Mianas, who made it necessary for the wretched cultivator to go armed to his fields, and we have a picture of poverty and desolation such as Kathiawar had never before witnessed. In addition to the exactions of the Peshwa and the Gaikwar were the Mulukgiri expeditions of the Nawab of Junagadh, the result of which is still seen in the Zortalabi, to this day paid by the Kathiawar States to Junagadh. Finally the Dhrangadhra State was suffering from the embezzlements of an unworthy minister, who had lately absconded.

It is indeed wonderful that in the midst of all these

trials the States should have succeeded in maintaining their individuality and independence. But the whole of Rajput history reveals the intense love of personal freedom that has always been a leading Rajput characteristic. This feeling, far from being extinguished by the centuries of persecution to which the Rajputs were subjected by their successive invaders, whether the latter were Mahomedans or Marathas, was rather fanned by opposition, and we may believe Sir George Birdwood in what he says of their "persevering hostility" in his preface to Miss Festing's excellent book "From the Land of Princes." Sir George says as follows :—

"This hostility was inspired to the last, as from the first, by the unquenchable love of individual freedom, and the unyielding, self-reliant fortitude denotative of every pure-blooded Aryan race. In all the unrivalled record of their (*i.e.* the Rajputs') warfaring, whatever the emergency of their fate, their spirit was never broken; and whatever the storm and tempest of unequal battle, their rent flag was never lowered. When it could no longer be upheld against the enemy, they raised the signal of the johur, and fought to the high-purposed end of every good fight between gentlemen of 'fire i' the blood.'"

It was a rule among Rajputs that rather than own defeat they must sacrifice their lives. Like the mothers of the Spartan soldiers true Rajputnis refused to receive their husbands and sons after a defeat, and this was a characteristic with which Bernier, who visited Aurangzeb's Court in the middle of the seventeenth century, was very much struck. In his book, "Travels in the Mogul Empire, A.D. 1656-1668," Bernier, alluding to Rajput bravery, says :—

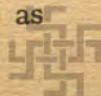
"If the Raja be himself a brave man, he need never entertain any apprehension of being deserted by his followers; they only require to be well led, for their

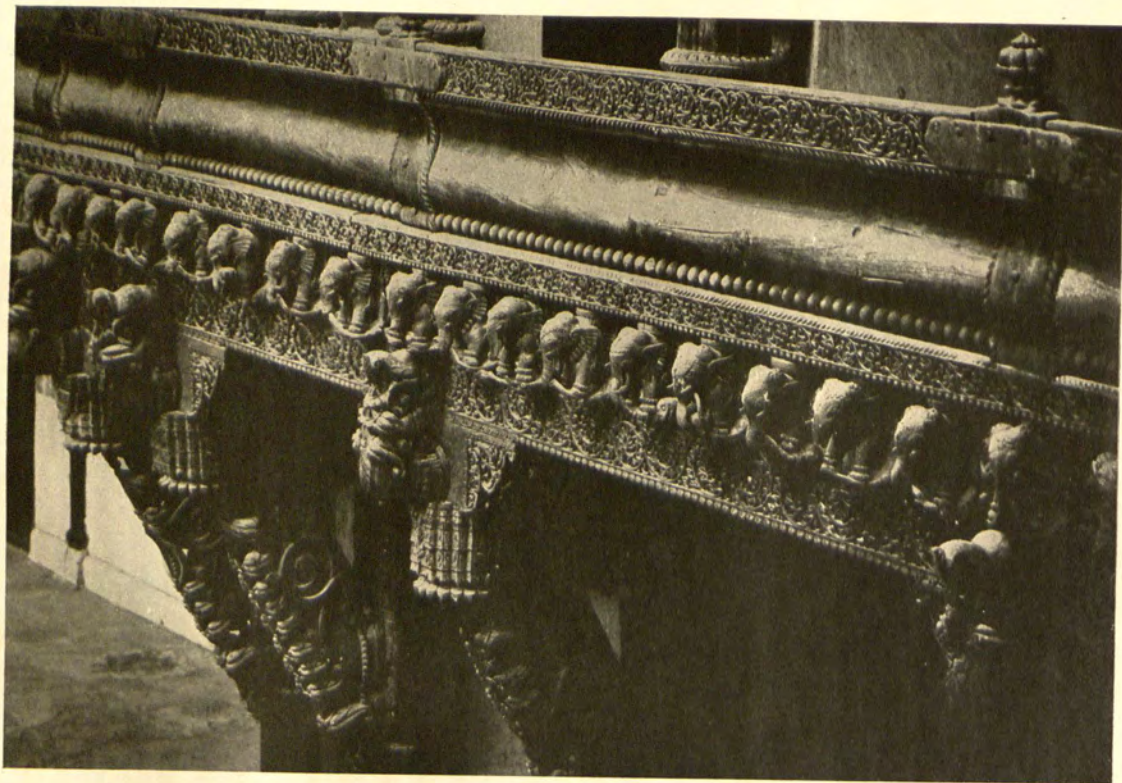


minds are made up to die in his presence rather than abandon him to his enemies."

Enough has perhaps been said to show the state to which Kathiawar had been reduced by causes, external and internal, previous to the calling in of Colonel Walker, the Resident at Baroda, to settle the tribute question. This happened in A.D. 1807. The events of the last ten years had enormously increased the influence of the rising English power at Baroda, and it had probably been principally owing to the Chiefs' knowledge of this that they had submitted to Babaji's demands for tribute in A.D. 1802. For owing to the fact that the Gaikwar had been engaged in putting down the insurrections of Kanhoji and Mulhar Rao no tribute had been collected since A.D. 1798, and it had fallen therefore to Babaji's lot to collect it with full arrears in A.D. 1802. The Chiefs, knowing the power behind the Gaikwar, feared that, if they refused, "the army of the Feringees might be spread abroad." To quote from "Ras Mala": "Under these circumstances, motives of sound policy, as well as those of humanity, and a due regard to British reputation, rendered it necessary that an influence already powerful, though unseen, should be openly acknowledged and fully defined."

The British Government was fully aware of the importance of the Kathiawar tribute to the Baroda State; it was also aware of the fact that this tribute was again largely in arrears, and that it was urgent that it should be collected in the most economical way possible. The Gaikwar ministry had made it clear to the British that without their aid they could not collect the tribute. It will be seen, therefore, that the British were placed in a position of great difficulty, the more so as





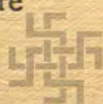
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WOOD CARVING AT HALWAD PALACE.



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they had recently increased the subsidiary force granted to Baroda to three battalions of Native Infantry, with the stipulation that one of these battalions should be used for service in Kathiawar if necessary. As far back as A.D. 1802 the Marquis of Wellesley's Government had stated that both in the interests of the Gaikwar and of the English, who had a large stake in Gujarat, it was desirable that the Kathiawar States should be induced to pay their tribute regularly "without the necessity for the periodical advance of a military force." This, then, was the case for the intervention of the English in the affairs of Kathiawar, a step to which they were forced by their engagements with Baroda and their own interests. If any further reason for intervention was necessary it was to be found in the fact that some of the petty chiefs of Sorath and Gohilwad had already applied to the British Resident at Baroda for protection against the Mulukgiris of the Nawab of Junagadh and the Rawal of Bhavnagar. To put the matter concisely, the alternatives were these: the Mulukgiri must either be left to the Gaikwar's management, in which case it would in all probability be marked by the usual oppression and extortion, or it must be accompanied by a detachment under a British Officer, whose business it would be to use pacific methods with a view to making a permanent revenue settlement. It is, perhaps, hardly necessary to add that the Chiefs of Kathiawar had been sounded "in regard to their willingness to accept of British mediation for the permanent arrangement of their tribute," and that their replies had been favourable. At the same time, very soon after Colonel Walker had reached Kathiawar with his detachment and the Gaikwar contingent he discovered many doubts as to the disinterestedness of the English, some Chiefs concluding that the latter were



undertaking a Mulukgiri on their own account. But the confidence of the doubters was soon gained by the promptness with which Colonel Walker and his detachment restored to the Rana of Porbandar the fort of Kandorna which the Jam of Nawanagar had recently wrested from him, this action proving clearly to the Durbars the disinterested nature of the British intentions. Thus the way for negotiation was paved, and, to put matters shortly, a small reduction of the tribute which the Marathas had been levying was permanently fixed.

With the British Government as guarantee the Chiefs undertook to pay their tribute regularly and to refrain from acts of aggression against each other: the States on the sea coast promised to abstain from piracy; female infanticide was abjured by the Jhadeja and Jetwa Rajputs, and "the mediating power pledged itself to protect the country from oppression and to relieve it from the injuries which it had hitherto annually sustained from the circuit of a Mulukgiri army. In order, however, to ensure permanency to these engagements, and to confirm to the Gaikwar's Government that ascendancy on which so many advantages depended, it was determined to station within the peninsula a military force, composed of a contingent of Mahratta horse and one battalion of the British subsidiary troops." Colonel Walker, who was "ably seconded by Vithal Rao Diwan, the Commander of the Gaikwar troops," made his famous settlement in A.D. 1807-1808, but it was not until A.D. 1820 that the responsibility for almost the whole of Kathiawar passed into the hands of the English under a Political Agent at Rajkot. There were two main causes for this step: firstly, "the general deterioration in the Province since the Gaikwar's troops were stationed there" (*i.e.* since A.D. 1807-08); secondly, the defeat of the Peshwa at Kirkee in A.D. 1819, whereby all his rights in Gujarat fell



to the English. Finally, Sayajirao Gaikwar consented to his tribute from Kathiawar being collected by the English Political Agent in Kathiawar, "who should, however, employ the Gaikwar's troops on occasions of necessity."

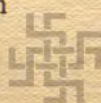
It has been thought necessary to deal somewhat at length with a measure of such far-reaching importance as Colonel Walker's settlement of the tribute of Kathiawar, a settlement that has remained as the basis of collection ever since and has brought tranquillity and prosperity to a Province that for hundreds of years had been a stranger to either of these conditions. Maharana Amarsinhji's reign, therefore, in which these important changes occurred, must ever remain memorable in Dhrangadhra history. Freed from the incessant risk of a Maratha Mulukgiri with its demands for *kara-jat*, i.e. extra tribute over and above the fixed *jama*, and forced by the terms of the settlement to remain at peace with its neighbours, the Dhrangadhra State began steadily to advance in prosperity. This change was, of course, not instantaneous, for in A.D. 1814, i.e. six years before the British assumed direct control over Kathiawar, we find Amarsinhji laying violent hands upon Jinjhuwara and administering the Taluka for two years. It will be remembered that in the fourteenth century this Taluka had been part of Jhalawara and had been given as *giras* to one of Maharana Ranmalsinhji's sons. But in those lawless times boundaries were constantly changing, and Jinjhuwara was lost to the Jhalas probably after the disastrous defeat at Kuwa or in the time of Mansinhji Ghelo. Amarsinhji only held the Taluka for two years, when, being unable to pay the tribute, he was compelled to give back his conquest to the Gaikwar. The whole circumstance speaks volumes for the inefficiency of Maratha control over Kathiawar between

A.D. 1807 and A.D. 1819, and quite explains why it was necessary for the English to assume the management of the Province after they had crushed the Peshwa in A.D. 1819. It was, perhaps, too much to expect that States, that had built themselves up for hundreds of years on the motto, "might is right," should suddenly become law-abiding communities.

In the years A.D. 1820-1821, owing to the weakness of the then Rao of Cutch, some Koli and Sindhi subjects of his living in the district of Wagad, a region famed for its oxen, crossed the Ran and committed many depredations in the northern villages of the Dhrangadhra State. Maharana Amarsinhji retaliated by placing thanas in the frontier villages, and appealed to the British Government to urge the Rao to compensate him for the damage that had been inflicted. According to the terms of the settlement it will be recalled that the British had undertaken to protect the Kathiawar States. Accordingly, at the Maharana's request, a force was sent under Captain McMurdo to enforce compensation.

"Captain McMurdo stayed a few years at Halwad and also at Ghantila under Morbi, and eventually compelled the Rao to pay about two lakhs of rupees as compensation; out of this he distributed their share of compensation to the Bhayad villages separately, giving the remainder to the Darbar for distribution."

Among the buildings erected by Amarsinhji was the Temple of Ramji at Dhrangadhra. Like his ancestor Meghrajji, the Maharana was celebrated for his charity. Two new villages were founded by him, Amrapur and Hampur. Maharana Amarsinhji on account of his piety is still spoken of by the people of Dhrangadhra as Bhaktaraj, and there is a shrine dedicated to him which is still visited for purposes of devotion.



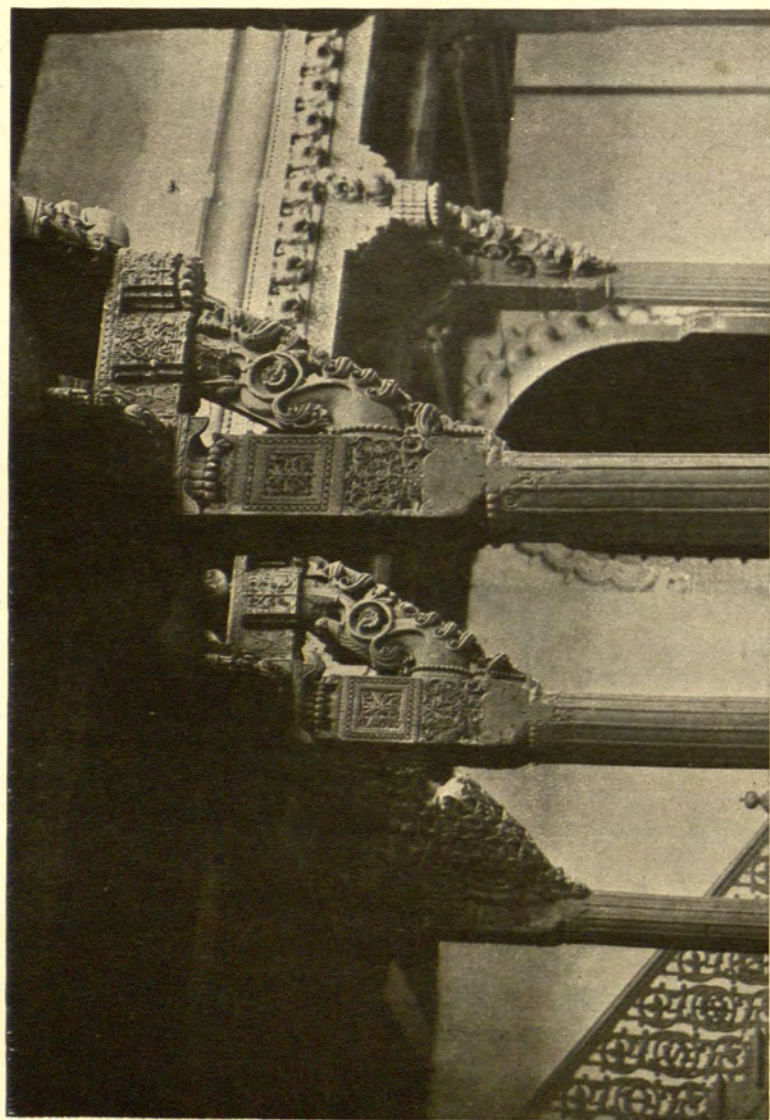
Maharana Ranmalsinhji succeeded his father in A.D. 1843 at the age of thirty-two, and ruled until A.D. 1869. He was a Chief of singular ability, and as such his name was, and is still, widely respected in Kathiawar. By his wise administration he quickly freed his State from debt, and he made it his business to conciliate and live on good terms with his Bhayats. In this policy we must admire the Maharana's sense of justice, which showed him that the Bhayats, having an ancestral right to their lands and being an integral part of the State, in defence of which they had on countless occasions shed their blood, had the strongest possible claim to considerate treatment. The name of Ranmalsinhji II. is highly honoured in Dhrangadhra, not least for the excellent code of laws which he drew up and instituted, and which is largely in force at the present day. He was a keen "lover of bricks and mortar," and among his activities in this direction he restored the fort of Dhrangadhra, and erected forts at Sitha and Umarda, towns near the eastern and southern boundaries of the State respectively. The Palace at Halwad was entirely rebuilt by him, and, with the addition of a gateway erected by his son and successor Maharana Mansinhji, stands to-day in the form which Ranmalsinhji gave to it. It may be asserted, without fear of contradiction, that the Palace-fortress of Halwad is the finest of its kind in Kathiawar. Situated on the bank of the beautiful Samatsar lake, the name of which owes its origin to a favourite Charan of Chandrasinhji, and out of whose waters the stately building rises sheer, Ranmalsinhji's Palace fills the eye with its massive proportions, while a closer inspection reveals much grace and delicacy of gonk and balcony.

The writer of this work had the good fortune to spend a night in the Palace not long ago, and was lulled



to sleep by the lapping of the water against the wall of his room. The main courtyard of the Palace is in oblong form, and measures roughly 60 by 40 yards ; in the centre of this open space a Tower rises to the height of about 60 feet. The Tower is circular in form and massive, and is studded with elegant windows at intervals up to the top, each window having its own gracefully carved gonk or balcony. The country in the neighbourhood of Halwad being flat, the Tower commands a very extensive view on all sides, and can be seen at a distance of several miles. Around the central courtyard, which is decorated with small parterres, are the living rooms of the Palace in two stories, surmounted by a broad stone terrace where we sat in the evening overlooking the extensive Samatsar Lake and talking with some of the leading inhabitants of the ancient Ihala township of Halwad. We were told that the place was a favourite resort of Maharana Mansinhji II., who used to sit on the terrace in the evenings and amuse himself by shooting at little illuminated targets placed at intervals on the waters beneath. The spot indeed is a favoured one and full of associations for the Jhalas and those interested in them, and we were not surprised to hear that the present Ruler of Dhrangadhra contemplates decorating and furnishing the Palace in the modern style with a view to making it a frequent place of residence. Some internal structural alterations will be necessary, as the rooms are all rather small, a common feature of old Rajput Palaces ; otherwise nothing need be done. The neighbourhood provides the stone out of which the successive Palaces of Halwad have been built, but, the State being rather poorly provided with timber, Maharana Ranmalsinhji is said to have imported all the wood used in building the Palace in bullock-carts from Broach. A reference





WOOD CARVING AT HALWAD PALACE.

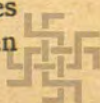
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to the earlier part of this work will show that Ranmalsinhji's Palace was the fourth to be erected at Halwad. Very little of the first Palace, Rajodharji's, remains, the only relic being the tela-gonk, or throne, where the Chiefs are to this day invested. In all probability Rajodharji's Palace was small in comparison with the present one. Of Chandrasinhji's Palace there is a good deal still standing, *e.g.* the Batris-stambhi and a long two-storied building lavishly ornamented with carved balconies. There are apparently no remains of Maharana Iaswantsinhji's Palace which, according to history, was "entirely rebuilt" by Ranmalsinhji II., though doubtless much of the old material was used by the latter.

It has been thought necessary to give the above more or less full description of Halwad as, of the old places in the Dhrangadhra State, it is far the most interesting, and as for nearly 300 years it was the Capital of Jhaladom.

The Chandrasar Tank at Sitha, originally made by Chrandrasinhji, was repaired by Maharana Ranmalsinhji. This must have been a costly work as the tank is lined with masonry. He also built the Ranmalsar Tank at Dhrangadhra. This, again, is a masonry tank, and much treasure is said to have been discovered when the excavation was being made. This tank lies just outside the walls of Dhrangadhra to the north, and, surrounded as it is by beautiful trees and stone pavilions, forms a most attractive prospect. Shradh ceremonies are allowed to be performed here, and His Highness allows the place to be used for bathing purposes. In addition to the above-mentioned building works Ranmalsinhji founded a number of new villages and built a Temple of Vishnu in Dhrangadhra, named the Haveli, which took three years to construct. Besides all these activities, Ranmalsinhji appears to have been



a good scholar, having a good knowledge of Sanskrit, Persian, Urdu, and Gujarati. With the coming of the English to Kathiawar a new era had set in for the States, which, thanks to the times of tranquillity that ensued, were able to devote their attention to developing their resources. The times when the Chief before anything else had to be a warrior, occupied either in the attempt to wrest his neighbour's lands or in repelling the invader, were past, and a new conception of the duties of the Ruler was gradually taking the place of the old ideas. To inaugurate this new conception Ranmalsinhji appears to have been eminently suited, and his name will long be remembered in Dhrangadhra annals as a peace-loving and progressive Chief. That Government recognized his merit is clear from the fact that he was the first Kathiawar Chief to be honoured by Queen Victoria with a Knight Commandership of the Most Exalted Order of the Star of India. This took place in 1863 at the recommendation of Colonel Keating, V.C., C.S.I., Political Agent in Kathiawar. The Chief was invested with the Insignia of the Order at Wadhwan in the presence of the principal Chiefs of Jhalawar, who felt themselves also honoured by the great distinction conferred upon their head.

This Chief was one of the first also to inaugurate an era of better relationships between the States, and among the Rulers whose friendship he cultivated were the Rao Desalji of Cutch and Nawab Mahabat Khanji of Junagadh. By these advances Ranmalsinhji showed that he bore no malice for the past, for it will be remembered that during his father's reign the relationship of the State with Cutch had not been by any means good, while Junagadh, besides being a Mahomedan State, had alienated the feelings of Rajput Kathiawar by the zortalabi, which had often been

collected by a Mulukgiri. Ranmalsinhji was also very fond of sport, and in days when lions were to be found in many parts of Kathiawar, he shot many of them in the Dhrangadhra State in company with Captain Wilson, acting Political Agent in 1826-1827, and Sir G. Le Grand Jacob, then Captain Jacob. The Chief was one of the assessors in the Court of the Political Agent in Kathiawar, when the Waghir outlaw Vidha Manik of Okhamandal was tried. This Vidha Manik was one of the first of the Waghir outlaws who terrorized Kathiawar between 1850 and 1870, and the story of whose doings is most interestingly narrated by C. A. Kincaid, C.V.O., I.C.S., in his "Outlaws of Kathiawar." It was indeed a sign of the times and of the tranquillizing effect of British rule that Chiefs whose States had been reared up to the end of the eighteenth century on foundations of force and rapine should sit in judgment on a class of man whom, under the changed conditions, they had all come to regard as a common enemy.

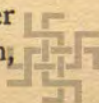
Maharana Ranmalsinhji was a devout Hindu, and went on pilgrimages no less than four times during his reign. In particular he was a devoted worshipper of Shri Krishna, and some of the poems that he composed in his honour are extant to-day. In 1854 he went with this object to the sacred tank of Narayansar in Cutch, on which occasion he betrothed two of his daughters to Kunwar Pragmalji, the Rao's eldest son. On his return to Dhrangadhra he married another daughter named Baiba to Maharaja Jawansinhji of Idar. In 1858 he made a pilgrimage to Holy Places in Kathiawar, visiting Somnath Patan, Girnar, and Tulsi Sham. In 1863 he visited the source of the Godavari at Nasik, and included Bombay in his tour, where he had an audience of Sir Bartle Frere, then Governor of Bombay. Almost the whole of the year 1867 and part of 1868 were spent on



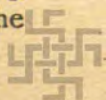
pilgrimage, the Chief during the time visiting Benares, Nathdwara, the sacred lake of Pushkar near Ajmer, Gokal Mathura and Prayag. His son Mansinhji, who succeeded him and whose mother was a Jhadeja Rajputni of Nawagar, accompanied the Maharana on some of these journeys, and in 1867 was sent to represent his father at the Broach Exhibition and to fulfil the same duty at Bombay on the arrival of Lord Mayo as Governor-General.

Maharana Ranmalsinhji died in 1869 "in the 59th year of his age, after having ruled his chieftdom for twenty-six years with singular ability." Coming to the Gadi after British rule had been firmly established in Kathiawar, he was among the first of the leading Chiefs in the Province to realize the blessings springing from the change of management, and devoted himself from the beginning to the end of his reign to the internal improvement of his State, with an energy that, under less tranquil circumstances, would have been used in warring against his neighbours. His son, Mansinhji, who succeeded him, and whom we must call Mansinhji II., for thirty-two years had had the benefit of his father's training, and, as will be seen, carried on his traditions. In estimating the character of Ranmalsinhji the fact must be borne in mind that throughout his reign he had no fears for the tranquillity of the Province. No previous Chief of Dhrangadhra had been in this position. But the energy and skill which he brought to bear on the task of peacefully developing Dhrangadhra, and the repute in which he was held on all sides entitle us to think that, had he lived at a time when a policy of war and aggression was demanded, he would not have been found wanting either.

Maharana Raj Sahib Mansinhji II. ascended the Gadi in 1869 and ruled until 1900. Like his father he had an extensive knowledge of Sanskrit, Persian,

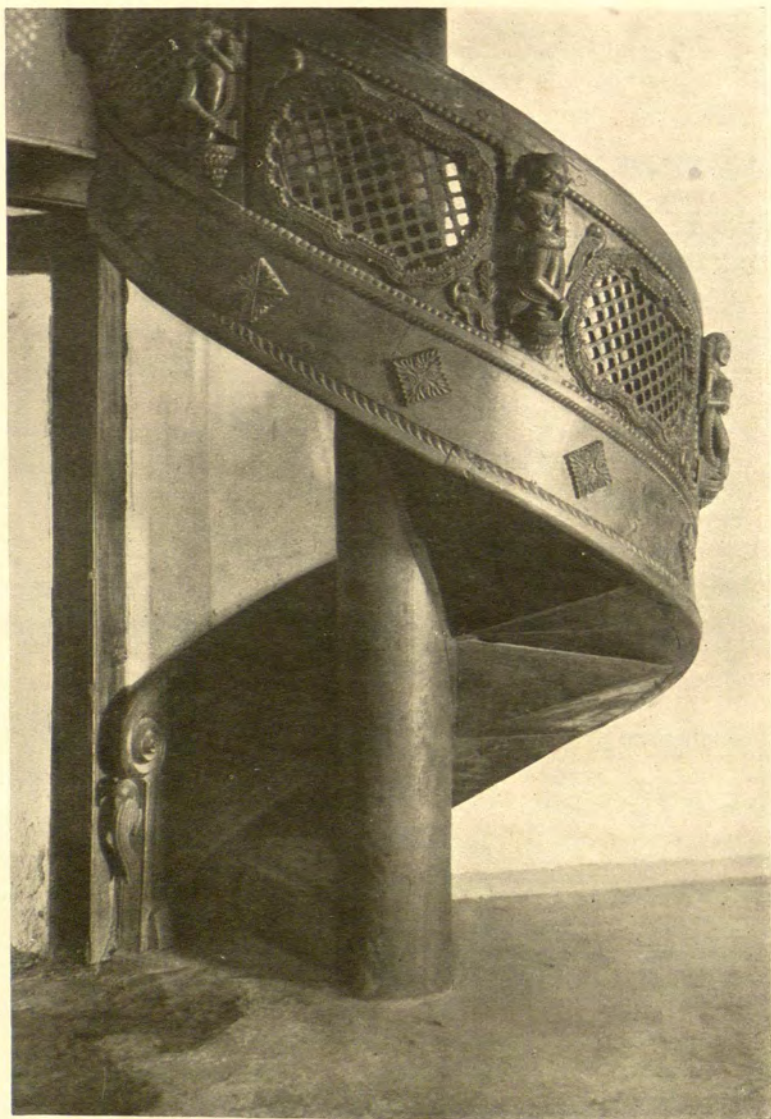


Gujarati, and Urdu, but when he was a young man no system of giving Patvi Kumars education on English lines had come into force. It was not until he had been ruling for more than a year that the Rajkumar College was opened at Rajkot. The Chief was, therefore, never proficient as an English scholar. At the same time he showed his sympathy with the aims and objects of the Rajkumar College by sending his heir, Kumar Shri Ajitsinhji, there for education. At the same time he sent his sons Sajansinhji and Natwarsinhji, his grandson Bhawansinhji, and also Kumars Bhabhutsinhji and Parbhatsinhji. Maharana Mansinhji II. was one of the original subscribers to the building and endowment funds of the College and must be reckoned as one of the most enthusiastic of its early well-wishers and supporters. While thus carefully attending to the bringing-up of his heir and Bhayats it was to be expected that the Maharana would be a friend of primary education also. Nor were these hopes ill-founded. An English School was opened at Dhrangadhra, which has since developed into a flourishing High School, and Vernacular Schools were set on foot in most of the principal villages. These schools were opened in 1870, and it is to be noted that in the same year His Highness opened a Girls' School at Dhrangadhra, which must have been one of the first of its kind in Kathiawar. Rajputs have been, and still are, slow to realize the advantages of female education, which is still in a very backward condition in Rajwara. All the more credit was, therefore, due to Maharana Mansinhji, in other respects a Rajput of Rajputs, for seeing the falseness of the prevailing view with regard to the education of women and for having the courage to act upon his convictions. Shortly after the beginning of his reign the Maharana went on pilgrimage to the



Shrines of Boucharaji in the Chunwal and Ambaji in the Mahikantha.

The name Chunwal is derived from the Gujarati word signifying "forty-four," that being the number of villages forming the estate of one of the branches of the Solanki-Rajput Koli Thakors, *i.e.* Koli Chiefs claiming a Solanki Rajput as ancestor. In the same way a Makhwana Rajput is said to have made a *mésalliance* with a Koli and to be the ancestor of the Koli Thakors of Katosan, Jinjhuwara, and Punar. All these families are worshippers of Boucharaji Devi, who, before deification, was a Charan woman according to tradition. The party of Charans with whom she was travelling was attacked by some Kolis, when Bouchara, to save herself from falling into their hands, seized a sword and cutting off both her breasts died. The shrine of Ambaji, otherwise known as Amba Bhawani, which the Maharana also visited, is one of the most famous places of pilgrimage in Western India, and is situated in the Danta State at the south-western extremity of the Aravalli range. In this same year, *i.e.* 1870, Mansinhji II. founded the villages of Mangalpur, Merupur, and Manpur, and journeyed to Bombay to join in the reception of the late Duke of Edinburgh, then on a visit to India. His Excellency Sir Seymour FitzGerald, Governor of Bombay, held a Durbar at Rajkot in the winter of 1870 and also declared the Rajkumar College open. Maharana Mansinhji was present on both these occasions, and, in commemoration of His Excellency's visit, subscribed 15,000 rupees towards the erection of the Dharmshala in the Rajput Civil Station. In 1872 a son was born to His Highness' Patvi Kumar Jaswantsinhji, who was named Ajitsinhji, and, in honour of the event, new schools were opened in certain villages, a library was inaugurated at Dhrangadhra and a new village was founded. In



OLD SPIRAL STAIRCASE. HALWAD PALACE.

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1873 Lord Northbrook, Governor-General of India, went to Bombay and held a Chapter of the Most Exalted Order of the Star of India for the investiture of the Begum of Bhopal, at which ceremony the Maharana was present. In 1875 His Highness attended H.E. Sir Philip Wodehouse, Governor of Bombay's, Darbar at Rajkot, and made another journey to Bombay, this time to receive His Royal Highness the Prince of Wales on the occasion of his Indian tour. In honour of the latter event he built the Prince of Wales Hospital at Dhrangadhra, still a most flourishing institution in the hands of the experienced Dr. Baria, and opened five more Vernacular Schools.

How assiduous His Highness was in the performance of his public duties will be seen from the foregoing account, and at the same time he showed himself to be fully alive to the growing needs of the State. In 1876 he commenced making the road from Dhrangadhra to Halwad, a distance of about sixteen miles, and opened Vernacular Schools at Kuwa and Umarda. Owing to ill-health he was unable to attend the Imperial Darbar at Delhi on February 1st, 1877, but "received an intimation that the rank of Knight Commander of the Most Exalted Order of the Star of India had been conferred upon him." His salute was raised from eleven to fifteen guns, and a banner was presented to him. Further, his Diwan, Azam Makanji Dhanji, was honoured with the title of Rao Bahadur. In the hot weather of 1877 he visited the celebrated hill-station of Mahableswar and made the acquaintance of the new Governor, Sir Richard Temple, who visited Kathiawar during the ensuing cold weather and presented the Maharana with his banner. In 1878 he had received the insignia of K.C.S.I. at the hands of the Political Agent, Mr. Peile, in Darbar at Rajkot, and in the same year he had married his



daughter Raj Kunwarba to His Highness Ranjitsinhji, Raja of Rutlam, who came in person to wed her instead of sending his sword to represent him according to a common Rajput custom. The rains having failed in 1877, it became incumbent upon the Maharana to spend a large sum of money on famine relief in his State. In the following year His Highness and the whole of the Dhrangadhra State were plunged into mourning on account of the death of the Patvi Kumar Jaswantsinhji, whose son Kumar Shri Ajitsinhji now became heir to his grandfather. In 1881 the Maharana gave his daughter Ba Kunwarba in marriage to His Highness Madhavsinhji, Maharaja of Jaipur, the head of the Cutchwaha Rajputs, the Maharaja coming in person to Dhrangadhra for the ceremony. That Chiefs of the status of those of Jaipur and Rutlam should have gone in person to Dhrangadhra for their weddings shows the respect in which Maharana Mansinhji and the Jhala clan were held outside no less than inside Kathiawar. The marriage of the Patvi Kumar Ajitsinhji occurred in 1884, and in the same year the Maharaja of Rutlam was betrothed to the Maharana's granddaughter Baijila, his former Jhala Rani, Raj Kunwarba, having died in 1882; she had, however, left a son, Sajansinhji by name, to succeed to the Rutlam gadi.

The linking up of Dhrangadhra with the railway system of Kathiawar was accomplished during Maharana Mansinhji's reign, when the Dhrangadhra-Wadhwan section of the line was constructed and declared open to traffic by the Chief himself. Needless to say the advantage derived from this statesmanlike act are incalculable.

Maharana Mansinhji II. was a strong Chief and carried on his administration on the lines of the English system, establishing a Municipality at Dhrangadhra, and

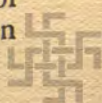
founding Civil, Criminal, and Bhayati Courts, with an Appellate Court, and the Huzur Court as the highest Court of Appeal. He was also one of the first Chiefs who encouraged vaccination. We have seen that he was an ardent builder, as, in addition to the public works already mentioned, he constructed a fine masonry bridge over the River Phalku at Dhrangadhra, which he named "The Fergusson Bridge," in honour of the visit of His Excellency to Dhrangadhra in 1880, when the Governor laid the foundation stone. The Dhrangadhra portion of the road between Dhrangadhra and Wadhwan was constructed by Maharana Mansinhji, who also built at his Capital the Hawa Mahel, now used as the Secretariat, the Ma Sahib's palace, and the Clock Tower. The State also owes the spacious Mansarowar Lake just outside the city of Dhrangadhra and the fine river wall to his energy. One of the earliest cotton ginning factories in Kathiawar was erected by him at his Capital. Mention must also be made of the Dhrangadhra State Utaro in the Wadhwan Civil Station, of the Court-house at Sitha, and the salt warehouses at Kuda on the Ran. One of the last acts of the Maharana was to devote a large sum of money for the relief of the famine-stricken in 1900, in which year he died after a useful and eventful reign of thirty-one years. His death was deplored in Dhrangadhra, and, indeed, throughout Kathiawar, where his administration had evoked unanimous admiration. Fortunately, owing to the improvement in the art of portrait-painting in India during the last twenty-five years, there are in existence several portraits of this eminent ruler, and from the fine, commanding appearance and, withal, kindly expression of this old Rajput Chief the spectator can gauge the qualities which made him such a successful head of the Dhrangadhra State for thirty-one years.



Before leaving this reign it will not be without interest to see what the Political Agent in Kathiawar, Mr. (later Sir James) Peile, one of the most distinguished men who ever held the position, had to say on the occasion of presenting Maharana Mansinhji II. and Jamsahib Vibhaji with the insignia of K.C.S.I. His remarks are of great interest to the student of Kathiawar history, and ably point out the change that came over the Province after 1820, a change for the better, which Chiefs like His Highness wisely turned to the best purpose. Mr. Peile, on the occasion in question, said *inter alia* :—

“The ambition of conquest and the lust for territory have long been forbidden by the British Government to its tributaries in Kathiawar. And as they may not war, neither also may they be warred upon. They have nothing to fear from invaders without or from rivals within. Safety from war is the boon of the Crown. But under that Imperial shield free room and great encouragement are vouchsafed to the tributary Chiefs to make their subjects happy with the arts of peace. And the history of the past shows us that in whatever kind the tributary Chiefs are addressed by the Paramount Power, in like kind will they respond. To the Mahratta horsemen, bearing in both hands fire and sword, they returned the sullen challenge of dismantled town and barricaded gates.

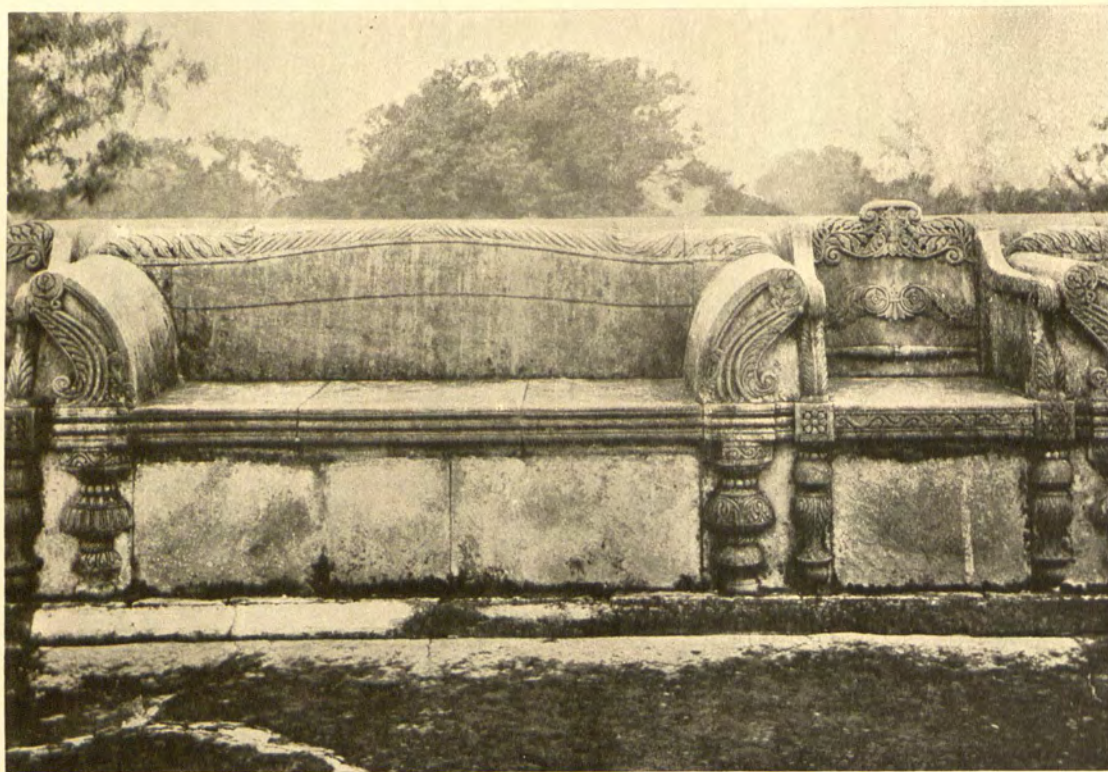
“But the British power from the first entered this peninsula as a mediator, and on a mission of peace, and its purpose and policy—knowing no change—have drawn to them the confidence of the Native Rulers; so that I am able to say to-day that the principles of the British Government are recognized by them as the true principles of government. I am able to say that the destructive feuds and jealousies between Chief and Chief have passed from the life into the ballads of Saurashtra. I am able to say that a public opinion



exists—and that in the Durbar as well as in the bazaar—which condemns the old despotic tradition that the revenues of a State are disposable by the Chief according to his irresponsible caprice; a public opinion strong enough to discourage selfish extravagance and debauchery in the highest, and to crown the liberal and benevolent ruler with the civic chaplet of public esteem. And this public opinion has not been born too soon. For dear as are their prerogatives to the tributary Chiefs, and sacredly as they are respected by the Paramount Power, it is but reason to recognize that in the eyes of the world these prerogatives are of less account than the social developments of a great Province of the Empire. Their true wisdom is to place themselves in front of the onward movement, and not to let it advance upon them and pass and leave them behind. For if the Chiefs and their Ministers are not its leaders, other leaders will appear, beside whose influence their Courts will become obsolete and lifeless pageants, which civilization will seek to sweep away. The future strength and safety of these Durbars lies in material and moral progress, as surely as the future greatness of Kathiawar lies in commerce. With 400 miles of coast, with 20 ports, with a fair soil, moderate climate, a vast capacity for well-irrigation, abundant rivers, rich resident landlords with so many of the factors of wealth, Kathiawar needed but the magic touch of mercantile enterprise to break the spell of apathetic habit, under which the land and its little Courts have slept so long. Already it sends down cotton of the value of $2\frac{1}{2}$ million sterling yearly to the markets of Bombay over improved roads, and ships it from improved quays. I do not say that much has yet been done: I do not say that all the men of power and wealth are equally awakened, or deny that much of what has been done is traceable to the direct impulse of British influence. But I feel myself justified in saying that, whatever be the scheme debated, whether a College for young Princes, or a reform of the Police, or new

highways, or the establishment and inspection of schools, or a survey for irrigation, the Chiefs and their Councillors are always ready to adopt the project and provide the cost; and not only by isolated efforts which, scattered among nearly two hundred separate jurisdictions, must often be futile, since by combined action and joint subscriptions for roads, for schools, and vaccination, they have furnished the valuable germ of municipal institutions for the Province as a whole. And there is much being done and much designed, wherein the Chiefs and their Councillors are actively taking the lead. In the land where Krishna sported and fought and died: the land where stands the rock inscribed with Asoka's pious edicts by a hand which has been dust for more than 2000 years: the land whence Mahomed bore away the sandal gates of Somnath: where Mohamed Begara forced the faith of Islam on the last Chorasama of Girnar: the land whose Chiefs for 400 years never tendered tribute to an invader to whom they had strength to oppose the sword, the talk of men is now of railways, and storage lakes, and river dams, of improved harbours and roads, and these honours, from the hand of their Imperial Mistress, crown the surprising change. . . . H.H. the Raj Sahib of Dhrangadhra commands respect as the head, both of the Jhala tribe and of a ruling house second to none in domestic virtue. He now succeeds to the honours enjoyed by his father, Sir Ranmalsinhji, the worthy son of a worthy sire. The decorations granted to these Princes are the natural ornaments of exalted hereditary rank."

It is interesting to note that at the end of Maharana Mansinhji II.'s reign the population in the Dhrangadhra State had risen to 104,000, while the revenue was nine lakhs of rupees. The State salt-pans at Kuda on the Ran of Cutch, which had been granted to Dhrangadhra by the sanad of the Emperor Aurangzeb as before mentioned, had formerly yielded a large revenue,



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CARVED STONE BENCHES, HALWAD PALACE.



the salt being of very fine quality, but since 1877, when the British Government exercised its Imperial right of claiming salt as a Government monopoly, the Dhrangadhra State has not been permitted to export salt outside Kathiawar, with the result that its salt revenue has diminished very much. On the other hand, the other heads of revenue showed a marked increase during the enlightened rule of Maharana Mansinhji II.

In November 1900 H.H. Maharana Ajitsinhji succeeded his grandfather and ruled the State for ten years. Like his grandfather he was a man of very imposing appearance, every inch a Rajput. Ascending the gadi at a time when Kathiawar was in the throes of a terrible famine, and in spite of the fact that he had to contend with a number of lean years, the activity and strength of his administration largely increased the revenues of the State. He was emphatically a man of large ideas and determination, and though he had frequently to contend with serious illness before the fatal attack of smallpox, to which he succumbed, he never spared himself or shirked his work as Chief. At the same time this over-centralization was productive of evil as well as of good. The Maharana was such a forceful man, that he would brook no opposition, and, being in addition an optimist who had a firm belief in the destinies of the Dhrangadhra State, he launched out on a career of general development and progress on a most extravagant scale, which, though entered upon with the object of improving the material resources of the State, left Dhrangadhra at his death seriously encumbered with debt, and the relations of Chief and Bhayats in a very strained condition.

Dhrangadhra is neither a very fertile * State on the whole, nor, as a consequence of this, is it a very wealthy one, and it is plain that Maharana Ajitsinhji was in too

* Its suitability for cotton had at this time not been fully realized.



great haste to develop its resources. Had he had more wealth at his back it is impossible to say what heights a man of his energy and determination might not have reached.

Early in his reign he went on pilgrimages to the Ganges and Brindaban near Mathura. Imbued, like a true Rajput, with military instincts he devoted himself with strenuous care to the training of the State forces, and his miniature army on parade was a model of discipline and smartness. Criminals and evil-doers lived in terror of Ajitsinhji. In 1908 he offered to lead his troops in person to the assistance of Government, then involved with the tribes on the north-west frontier. As far as possible he appointed Officers from among his Bhayats, and recruited Jhala-Makhwanas. He had one company of Mianas in his infantry, and these lawless characters showed for a time that they could respond to discipline.

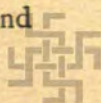
He founded nine new villages and the population which had been decimated in Chhapania increased steadily during his reign. In that disastrous famine many villages had been almost entirely depopulated of cultivators and Ubhadias, but by means of tempting inducements he persuaded others from neighbouring States to take their places. During his time the population increased by fifteen per cent., more than a thousand santes of land were brought again into cultivation and the uncultivated land in the State decreased by more than 1000 acres. In particular the output of cotton was enormously increased and, prices ruling high and the quality of the cotton being very good, the revenues of the State benefited greatly. Dhrangadhra cotton ranks almost as high as Broach cotton in the Bombay markets to-day.

Among administrative changes we may note the appointment of a new Mahalkari at Tikar, the Halwad

Mahal proving cumbersome for one Revenue Officer, and the institution of new Courts of Justice at Sithapur, Methan and Umarda. An Agricultural Bank was started with the object of relieving the ryots from the pressure of the Sawkar. A Department of Forest Conservancy was inaugurated. The Hospital at Dhrangadhra and the Dispensaries at Halwad and Sitha, which the philanthropy of the late Raj Sahib had set on foot, were properly maintained, and the Poor House at the Capital was converted into a permanent asylum for the destitute, blind, and lame. A Municipality was granted to Halwad and also a Library, and the Jaswant-sinhji Library was founded at the Capital in memory of the Raj Sahib's father.

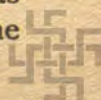
The Capital was much beautified by the making of new roads and the planting of trees and the addition of buildings. Foremost amongst the latter must be named the imposing Ajit Nivas Palace, the Auditorium, the Military Lines, and the new Guest House, and the handsome new Bazaar which was made more striking by the uniformity of the stone houses forming it, and which is one of the finest modern streets in the Province. The erection of the Ghanshyam Cotton Press must not be omitted. All of these improvements unfortunately involved a greater outlay than the State could afford and considerable debt was contracted. During this reign plague appeared in Dhrangadhra for the first time. Its first attack was in 1903, and in 1905 the incidence was so great that the city of Dhrangadhra had to be temporarily abandoned. But the Chief was well served by his medical department under Dr. Baria and "the plague was stayed"; not, however, until it had carried off a large number of people.

In 1906 the unfortunate feud, which had subsisted for more than 300 years between Dhrangadhra and



Wankaner was finally put an end to, by the visit of Raj Sahib Amarsinhji of Wankaner to Dhrangadhra. He was the first Chief of Wankaner to set foot in Dhrangadhra city since Wankaner became an independent Jhala Chiefdom at the beginning of the sixteenth century.

In return for the energy of his rule and his well-known loyalty to the British Raj the Raj Sahib was made a Knight Commander of the Most Exalted Order of the Star of India on January 1st, 1909, and invested with the Insignia of the Order by the Viceroy in Bombay. He was thus the third Chief of Dhrangadhra in succession to have this high honour conferred upon him by the Crown. In the same year His Highness made education free throughout his State, a most progressive and beneficent measure. In addition to this, Girls' Schools were opened at Tikar and Khondh. A year or two before his death His Highness made a pilgrimage to Badrinath and Kedareshwar in the Himalayas, performing 816 miles of the journey on foot. In the latter part of the year 1910 the Maharana undertook a tour in Northern India for the benefit of his health which had become much impaired owing to diabetic neuritis and rheumatism. He returned to Dhrangadhra in December much recovered in health and strength, but succumbed to a severe attack of small-pox in the following February. Thus died in the prime of life a ruler of remarkable energy and will, and one under whom the State made material progress. But had His Highness been less impulsive and head-strong and more content to trust to the judgment of others, the progress, in all probability, if it had been slower, would at the same time have been more real. For the greater part of the reign Gohil Karansinhji Mansinhji was Diwan, and K. S. Bhawansinhji was in command of the



forces of the State, while throughout Dr. D. H. Baria was Chief Medical Officer. The latter has, indeed, held his appointment since 1882. A reference to the Annual Report of the Dhrangadhra State for the year ending March 31st, 1911, shows that during the ten years preceding this date the population had increased by fifteen per cent. in comparison with an increase of seven per cent. for the whole of India, while during the five preceding years more than a thousand additional santes of land had come into cultivation and the amount of uncultivated land in the State had been reduced by over a thousand acres. Of the thousand additional santes doubtless the majority had been in cultivation before the terrible famine of 1899-1900, which had resulted in a large decrease of the ryots and a consequent fall in the amount of cultivated land. But the energetic policy of Maharana Ajitsinhji did much to remedy these deficiencies. It is to be noted also that during the last years of the reign there was a large increase in the numbers of agricultural stock, "an infallible index to the material prosperity of the class of cultivators."

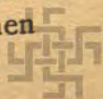
His Highness Maharana Shri Ghanshyamsinhji,* the present Ruler of Dhrangadhra, succeeded his father in February 1911. He had been attacked by smallpox a day or two before his father had contracted the disease, and had by no means recovered completely, when he was called upon to assume his weighty responsibilities. But with youth in his favour he was enabled to throw off the sickness which laid low his father. Before proceeding to give an account of Maharana Ghanshyamsinhji's administration, reference must be made to his early years and education. His mother was Maharani Sunderba Sahib of Jamnagar and His Highness was born on May 29th, 1888. Being rather delicate in his

* Created Maharaja in 1918.



early youth he was educated under a private tutor at home but, his health improving, he was sent to the Rajkumar College, where his father had studied before him, in his twelfth year. Rana Shri Mansinhji of Kondh acted as His Highness' tutor and companion during the four years that he remained at the Rajkumar College, and it was no doubt there that the seeds of confidence and trust were sown in His Highness' mind which caused him later on to elevate his old tutor to the high position of Diwan, which Rana Shri Mansinhji occupies so ably to-day. His Highness' career at the Rajkumar College was marked by exemplary behaviour and diligence and this and his popularity with his fellow-students made his loss, when his father sent him to England in 1904 for further education and training, a very real one.

This important step was taken by Maharana Ajit-sinhji after much careful thought, with the object of "broadening and liberalizing" his son's views, and fitting him for the high responsibility which, sooner or later, he would be called upon to undertake. In England he was placed under the guardianship of Sir Charles Ollivant, a former Political Agent in Kathiawar. For the greater part of 1904 His Highness studied with a private tutor at Eastbourne; he then proceeded to a school at Bideford in North Devon, of which Mr. Bowlker was the Head, with the object of qualifying for admission to the University. In 1905 His Highness was so unfortunate as to lose his only brother, K. S. Prithirajji, who died at Dhrangadhra. In January 1907, after having pursued his studies in England for the greater part of three years, mainly at Bideford and Westward Ho, His Highness returned to Dhrangadhra in the company of Sir Charles and Lady Ollivant, and remained at his home for about three months. He then





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VIEW OF THE LAKE AND TEMPLE OF RAJ SITAPUR.

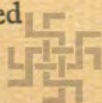


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returned to Southsea, at which place he had been living for a short time previous to his return to India under the care of a new tutor, Mr. Sholto Douglas. For some time after this he continued working for the Cambridge Little-go.

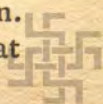
From time to time his guardian, Sir Charles Ollivant, sent reports to Maharana Ajitsinhji concerning his son's progress in England. These were uniformly favourable, and we learn that the Kumar Sahib occupied a good deal of his spare time in visits to Scotland Yard, where he made a study of criminology and detective work. This was a most profitable way of spending his leisure time, and brought him into contact with many distinguished Officials. During his long sojourn in England there was also the advantage of the Kumar Sahib's being far removed from the reach of designing individuals, who frequently make it their object to obtain an undue influence over a Patvi Kumar in India and to create bad relations between him and the Chief. Another very real benefit that His Highness gained by his long stay in England was the general improvement in his constitution, which, it will be remembered, was delicate during his early years. In October 1909, the five years' training of His Highness in England came to an end, and he was warmly welcomed back to Dhrangadhra by all classes in the State. With reference to this the State report for the year ending March 31st, 1910, says as follows:—

“It may be noticed that the Heir-apparent Maharaj Kumar Ghanshyamsinhji returned from England in October, after a stay of five years. He was hardly sixteen when he first went to England, and the purpose that prompted the adoption of a step that was viewed with misgivings by several friends and well-wishers five years ago, has been fully justified, as may be judged



from the high encomiums his conduct and behaviour have elicited from Officers like the late Sir Curzon Wyllie and Sir Charles Ollivant. K. S. Ghanshyamsinhji is now appointed Police Commissioner of the State, and is given plenary power in Police matters. Criminology and detection being amongst his favourite studies, he is sure to find the work allotted to him very congenial, and he will further have the benefit of gaining a first-hand knowledge of the country and his people. He is also given a share of work in the Revenue and General Branch of the Huzur Office, and has often been put in temporary charge of the Huzur Office during His Highness' illness. He is created a General of the State forces and is associated with the Military Secretary in the Military Office. He has also worked, in the absence of the Military Secretary, in independent charge of the Commander-in-Chief's Office. The credit of bringing up the Kumar Sahib to the best traditions of his house and of infusing in him correct principles and everything that is good and noble in English social life belongs to His Highness' valued friend Sir Charles Ollivant, K.C.I.E., who so kindly and readily accepted the charge of the Kumar Sahib, and did everything in his power to render the residence of the Kumar profitable to him in point of studies and general knowledge. His Highness is deeply impressed by the very generous and cordial manner in which Sir Charles has fulfilled his wishes in connection with the education of the Kumar Sahib in England."

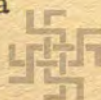
From what has been said above it will be seen that the experience His Highness had gained during his five years' sojourn in England, followed by eighteen months of training in official responsibility in Dhrangadhra, enabled him without a further period of probation to undertake the weighty duties of a Ruler directly his father's unlooked-for death thrust them upon him. Although still weak from the attack of smallpox that



had nearly laid him low, he went through the ceremony of Installation according to the Hindu religious rites on February 20th, 1911, and on March 3rd, when he was practically convalescent, he was officially installed by the acting Agent to the Governor in Kathiawar, E. Maconochie, Esq., I.C.S.* It should be mentioned that, owing to the fact that the town of Dhrangadhra was still infected with smallpox, which had raged then for nearly four months, the Installation was not so largely attended as it otherwise would have been. Indeed, His Highness' own health could not have stood the strain of a large number of guests and their entertainment. He was also in mourning for his mother, whose death had come shortly after that of his father. However, there was a goodly show of Chiefs and relations, foremost amongst whom were His Highness the Maharaja of Jamnagar, while the Agent to the Governor in Kathiawar was supported by Major Coghill, Political Agent, Jhalawar, and Captain Strong, Personal Assistant. Among the many congratulatory gifts presented to His Highness at his Installation was a handsome present from the Rajkumar College. With reference to Mr. Maconochie's speech on this occasion, we take the liberty to quote from "Indian Princes and the Crown," as follows:—

"Mr. Maconochie, in the course of his address on this important occasion, appropriately advised the Chief that it would be only by exercising the most rigorous and systematic economy that he would be able to conquer his great enemy, debt, and be in a position to develop his State, establish a reserve, and gratify his legitimate personal tastes. As regards his Bhayats, or kinsmen, Mr. Maconochie said that there had been in the past misunderstandings on both sides, that His Highness had a great opportunity and that, by the exercise of a

* Created C.S.I. in 1918.



wise clemency and of unbounded patience, he would be able in time to count on the affection of a united body of loyal and contented retainers."

The Agent made a wise selection in dealing with the above points, for the indebtedness of the State and the unhappy relations subsisting between the Chief and his Bhayats were the two most burning questions at the time of Maharaja Ghanshyamsinhji's accession to the gadi. We shall be able to show later on with what zeal His Highness has devoted himself to an improvement in both directions. In regard to one of them he set to work at once, for in the report of the Dhrangadhra State for the year ending March 31st, 1911, during the last month of which His Highness was Chief, we read as follows :—

"Pursuant to the sound advice of Mr. Maconochie and with the valuable help of Major Coghill, His Highness has spent the limited time that was at his disposal in making retrenchments in the Military Department, and in curtailing his own private purse."

The publication entitled "Indian Princes and the Crown," brought out by the *Times of India* in 1912 in commemoration of the Imperial visit to India, has some pertinent remarks on His Highness' treatment of his Bhayats, and on his general policy during the opening year of his reign, which show how earnestly he strove to follow the advice of the Agent to the Governor in his Installation Address, and which we take the liberty to quote. We read as follows :—

"The Maharana Raj Sahib has every disposition to tackle the two great problems thus set forth by the Political Agent in right earnest. Although he has been only a few months at the head of his State, he has been able to introduce numerous economies in the expenditure, and has already done much to

attract the confidence and affection of his Bhayats. He has gathered round himself a group of capable and honest officials, with whose assistance he hopes to effect far-reaching improvements in the administration of the State and to place the efficiency of the executive beyond the vicissitudes consequent on a change of personnel, so commonly seen in Native States. His Highness keeps before himself as his ideal the rule of his eminent great-grandfather (Raj Mansinhji) and the latter's scarcely less eminent father, Raj Ranmalsinhji, whose exemplary careers convey many valuable lessons to the thoughtful student. His Highness has a calm and equable disposition. He is generous to his servants, loyal to his friends, and deeply devoted to his relatives. His affection for his sister, Maharaj Kunvari Shri Mayakunverba Sahib, is touching. The young lady is sixteen years of age, and is highly accomplished. In memory of his departed mother, His Highness recently opened an Orphanage and Asylum for the poor and destitute of his State. On his twenty-third birthday, which fell on the 29th May last (1911), His Highness was presented with an Address from the Bhayats and his other subjects expressing their grateful appreciation of his progressive and conciliatory policy in administration. On the same occasion His Highness founded two Scholarships to encourage the study of Science and Agriculture, made a donation of rupees 1000 to the Sundarba Orphanage and Asylum, and ordered the Dhrangadhra State Service to be made pensionable. The Members of His Highness' Council are the Diwan, Gohil Shri Karansinhji Mansinhji, and his Personal Assistant, Rana Shri Mansinhji Suratsinhji."

Of these two officers the former had been Diwan throughout the rule of His Highness Maharana Ajitsinhji, and the latter, as has been already mentioned, had been tutor and companion to the present Chief during his career at the Rajkumar College, and during part of his stay in England. Since the words quoted above from

"Indian Princes and the Crown" were first written Rana Shri Mansinhji Suratsinhji has been made Diwan of Dhrangadhra and the appointment has been welcomed on all sides as a sound measure, as, in addition to the fact that he belongs to one of the leading families of Jhala Bhayats of Dhrangadhra, a fact which in the light of the former relations between the State and its Bhayats adds significance to his appointment, he had, previous to his selection for this important charge, some years' experience in the Police Department of the Bombay Presidency. His appointment to this department was in the nature of a fortunate coincidence, for he happened to be on the look-out for service just at a time when the writer of these pages had a nomination to the newly-formed Police School, Nasik,* going begging. Rana Shri Mansinhji obtained the nomination, passed successfully through the Police School, and was in due course appointed an Inspector of Police at Surat. Here he did very meritorious service; indeed, his aptitude for police work and success in criminal investigation commended themselves so highly to the authorities that on a vacancy occurring in the Kaira district, the most criminal district in the Bombay Presidency, he was posted there on promotion. This had taken place during the reign of Maharana Ajitsinhji. It was but natural, therefore, that Maharana Ghanshyamsinhji, immediately on his accession and with the Agent to the Governor's advice still ringing in his ears, should wish to associate with himself a Bhayat of such ripe experience as Rana Shri Mansinhji of Kondh. Government was approached through the Agency and signified their willingness to lend his services to the Dhrangadhra State, for it has ever been their policy to encourage good relations between a State and its Bhayats, and, as we have seen

* Now at Poona.





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CITY OF DHRANDAGHRA: VIEW FROM BRIDGE.



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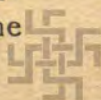
above, such a consummation was at this time doubly necessary at Dhrangadhra. It is our belief that had the Diwan Sahib continued to serve in the Government Police Department he would have risen to great heights, but the call of his Chief never falls unheeded on the ears of the true Rajput, and events are showing that His Highness has seen no reason to regret his selection of Rana Shri Mansinhji to the highest place in his Council. Maharana Shri Ghanshyamsinhji has now been ruling the Dhrangadhra State for a period of rather more than three years, and the general verdict of public opinion is that for so young and inexperienced a ruler he has already shown an amount of common sense and judgment far beyond his years. We propose to deal with the measures of reform that have been inaugurated and with the general progress of the State during the opening years of his reign.

We have said above that the late Raj Sahib Sir Ajitsinhji had great enthusiasm for military matters and that his tastes in this direction caused him to maintain a force quite out of proportion to the revenues of the State, and furthermore, unnecessary in view of the fact that the Paramount Power had undertaken to protect the Native States in the event of attack from outside. For maintaining order within the State a much smaller force, with the assistance of the Police, would have been sufficient. His miniature army was in the nature of a plaything to Maharana Ajitsinhji, who maintained in a very efficient condition three units consisting of State Artillery, Maharana's Own Lancers, and Makhwana Infantry, at a cost of between 60,000 and 70,000 rupees annually. During the greater part of the late reign K. S. Bhawansinhji was Military Secretary. Maharana Ghanshyamsinhji saw at once that here was an opportunity for reform, and, during the year 1911-12, the



Makhwana Infantry was entirely disbanded and reductions were made in the State Artillery and Maharana's Own Lancers. The annual expense on the Army was therefore only about a quarter of what it had been during the year 1910-11. But, though disbanded, the majority of the men forming the Makhwana Infantry were not lost to the State, for His Highness absorbed the sturdiest and steadiest of them into the Police, which, including Officers, amounted to about 350 at the end of 1911-12, whereas a year before their numbers had only been 167. In order to effect this change a thorough reorganization of the Police Force was necessary, and the upkeep of the newly-constituted Force amounted to Rs. 44,000 more than in the year 1910-11. There was a slight saving in expense in these drastic reforms of His Highness, but the advantage to the State was enormous, for, to quote from the Annual Report, the Makhwana Infantry had been "more a Reserve Force than any practically useful unit," while under the reorganization nearly all these disbanded men were provided with active employment as custodians of peace within the State. We have thought it necessary to deal at length with the above measure as an example of His Highness' statesmanship and thoroughness, and he is to be congratulated on the promptitude and efficiency with which he addressed himself to the task.

One of his first acts was to proclaim a general pardon "to all those (Bhayats) who had rightly or wrongly taken up an undesirable attitude towards the State." The above measure was undertaken in deference to the dying wishes of his father. His Highness' next step was to settle the individual differences of the Bhayats of the State, and it is pleasing to note that the Bhayats showed their gratitude towards His Highness by entertaining him on his birthday, May 29th, 1911, at the



Ma Sahib's Gardens and presenting him with an Address in a silver casket. The new reign opened, therefore, with good auspices and in pursuance of his policy of conciliation towards his Bhayats His Highness during the year appointed three more of them to high offices in the State, K. S. Bhabhutsinhji being made Revenue Commissioner, K. S. Natwarsinhji Police Commissioner, and K. S. Parbatsinhji Commander-in-Chief. Another Jhal Rajput, Sabalsinhji, was made Police Superintendent.

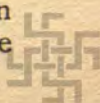
In July 1911 His Highness visited Rajkot for the first time as Raj Sahib and announced his intention of contributing Rs. 15,000 towards the Memorials to the King-Emperor Edward, *i.e.* Rs. 10,000 for the Kathiawar Memorial, and Rs. 5000 for the Bombay Memorial. He also made a handsome present of Rs. 8,000 "for supplying any substantial want of his old 'Alma Mater,' the Rajkumar College at Rajkot." The sum was most gratefully accepted by the College Authorities and the money has been most usefully expended in converting the disused racquet court into two squash racquet courts and in providing the College with a new well. He still further showed his loyalty and affection for his "Alma Mater" by contributing Rs. 5000 towards establishing "The Past Kumars' Association and Club" and by sending two Kumars to be educated at the College. His Highness has also been elected a Member of the College Council, whose meetings he regularly attends and with marked benefit to the deliberations, and he is a constant attendant at the Old Boys' Gatherings. It is with feelings of the most sincere gratitude that the writer of these pages records His Highness' helpfulness to the College and the readiness with which he invariably vouchsafes to it his invaluable assistance and sympathy. His Highness' care for education was further shown by a contribution of Rs. 2600 towards the Talukdari Hostel

at Dhandhuka for Girassia boys, and he has also founded a Hostel at Dhrangadhra in connection with the flourishing High School.

Unfortunately the rains failed very seriously during His Highness' first year of rule and frequent visits to the Dhrangadhra, Sitapur, and Halwad Mahals for the purpose of ascertaining the condition of the cultivators and their cattle were necessary. The thoroughness of the relief measures that were undertaken during the year showed that His Highness was keenly alive to the first principle of the good Chief, viz. that of safeguarding the interests of his cultivators.

During the year His Highness paid friendly visits to Jamnagar and Wankaner and received the same at Dhrangadhra from H.H. the Maharaja Jam Sahib and the Thakor Sahib of Rajkot. But the most important event during the year was His Highness' invitation by the Government of India to attend the Imperial Assemblage at Delhi. Arriving at Delhi on November 24th, he was duly received at the Queen's Road Station by Major Berthon on behalf of the Bombay Political Department. To quote from the Annual Report :

"He attended the various functions connected with the Imperial visit. He was present at the reception of their Imperial Majesties in the Fort Shamiana on their arrival on the morning of December 7th, 1911, and after making his obeisance to their Imperial Majesties His Highness joined the Procession attended by his principal Officers and retinue. He also attended the Banquet given by their Majesties on the night of December 8th. On December 9th His Imperial Majesty was pleased to give an audience to His Highness, and on the same date His Excellency Lord Hardinge, Governor-General, paid a return visit on the behalf of His Majesty at His Highness' camp. On the 12th he attended the Coronation Durbar at the



Amphitheatre and respectfully paid his homage to Their Majesties in conformity with the custom and traditions of his family. On December 16th, the day of Their Imperial Majesties' departure from Delhi, His Highness, attended by two of his Sirdars, went to the King's Camp at 11 a.m. to take leave of Their Imperial Majesties. His Highness left Delhi on the 19th and arrived at Dhrangadhra on the morning of December 21st. Before leaving his Capital for Delhi His Highness had issued orders to his Councillors who were left in charge of the State during his absence to celebrate the date of the Delhi Coronation Durbar most fittingly. The directions referred to above included the founding of two Scholarships, and the announcement of the building of a Surgical Hall in connection with the already existing 'Prince of Wales' Hospital in Dhrangadhra, to be equipped with all the latest scientific and surgical appliances and to be called 'The Coronation Operation Hall.'"

In view of the importance of the visit of Their Imperial Majesties to India we have dealt with His Highness' participations in the celebrations out of place chronologically speaking. We now return to May 29th, 1911, the date of His Highness' birthday, which was marked by many important announcements. The day was a general holiday throughout the State and at the Durbar, held in the morning and largely attended, His Highness was presented with four Addresses from the inhabitants of Dhrangadhra, Halwad, and Sitapur, and from the Bhayats.

"Release of prisoners, remissions, and concessions were then announced, which included the establishment of the Ma Sahib Shri Sundarba Anathashram (Asylum for the Destitute) at an annual cost of Rs. 5000; grant of grain to the value of Rs. 2500 to poor widows; founding of two Scholarships each of the value of Rs. 10 in memory



of his late lamented and revered father Sir Ajitsinhji K.C.S.I., and the introduction of Pension Rules for the Servants of the State."

On June 3rd, 1911, the birthday of His Majesty the King-Emperor was duly celebrated. In the month of September the Agent to the Governor and Mrs. Maconochie visited Dhrangadhra, and the former laid the foundation stone of a branch Dispensary, to be called after his name. In January 1912 Mr. Claude Hill,* then Agent to the Governor in Kathiawar, having lately returned from furlough, visited Dhrangadhra with Mrs. Hill, and opened the Dhrangadhra Tennis Club; he also performed the ceremony of laying the foundation stone of the "Coronation Operation Hall." A very noteworthy innovation was completed in the month of January 1912, when, the arrangements for the electric lighting of the city of Dhrangadhra having been finished, the current was applied for the first time at the hands of Mrs. Claude Hill.

The year 1911-12 witnessed a change in the Revenue Administration. The late Maharana used to conduct this personally with the assistance of a travelling Revenue Inspector. The system inaugurated by His Highness Ghanshyamsinhji includes the appointment of a Revenue Commissioner assisted by six Vahivatdars, but the general superintendence remains with the Huzur Office. As before mentioned, K. S. Bhabhutsinhji, a Bhayat of the State, was appointed Revenue Commissioner.

Among taxes which were removed was Shingoti Vero, dealing with the buying and selling of live-stock. It should be noted that the Agency warmly

* Now Sir Claude Hill, K.C.S.I., Revenue Member of the Government of India.





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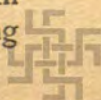
ADMINISTRATIVE OFFICES, DHRANGA DHRA.



complimented His Highness on this generous remission.

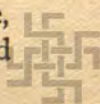
It is worthy of note that in spite of the very serious failure of the rains in 1911-12 the amount of land under cultivation increased, and we are not surprised to see that there was a very large increase in the number of wells, nearly 2000 new ones having been dug. The fact that at the end of such a lean year the number of plough-bullocks was actually 1000 more than in the previous year speaks for itself, and shows that His Highness is fully alive to the need of keeping up this factor, almost the main requisite of an agricultural community. It was to investigate the condition of the cattle that His Highness undertook many tours in the State, during which he gave liberal help in the way of Tagavi towards the cost of digging new wells, for the growth of Chasatia, Lucerne, and other Fodder-crops. He also threw open all the available State Vidis, *i.e.* grass lands, for the use of his cultivators' cattle. Considerable expense was also incurred in the importation of hay from more favoured centres. Relief works were formed at various centres for the famine-stricken, advances were made by the Agricultural Bank, the execution of all Civil Decrees was ordered to be suspended, and much gratuitous relief was given from the "Ma Sahib Shri Sundarba Sahib Anathashram." The funds of the Agricultural Bank, which were sorely depleted during the year, were often supplemented by advances from the State Treasury, free of interest.

In spite of the adverse conditions the volume of trade considerably increased, imports into the City of Dhrangadhra showing an increase of more than a lakh of rupees, while the exports were considerably larger than in the year previous. More than half a lakh was spent on Public Works, the largest item being



concerned in the expense of converting the Auditorium into the Sir Ajitsinhji High School.

In the account of the previous reign attention was drawn to the fact that Maharana Ajitsinhji conferred the blessing of free education upon his subjects. The policy of the present Chief with regard to this important subject is no less progressive than his father's, as the facts that in 1911-12 the numbers of pupils attending the State Schools increased by nearly 500, and the daily average attendance rose from 1831 to 2148 will show. There are three Libraries in the State, viz. at Dhrangadhra, Halwad, and Charadva, all of them in receipt of State Grants. The State contains 21 miles of railway, viz. between Wadhwan Junction and Dhrangadhra. This line was built by Maharana Mansinhji II. in 1898-99, and was at first worked as a branch of the B.G.J.P. Railway System. However, since the recent break-up of this System the line had been worked as a part of the Bhavnagar State Railway. During the year money was spent in providing better facilities for the transport of stone, in which commodity Dhrangadhra is particularly rich. The reason for the above outlay was that the revenue from stone was decreasing owing to insufficient means of transport. The annual gross earnings of the existing line amount to Rs. 108,862 on an average. But with the advent of good seasons the Durbar has in view a considerable extension of railway enterprise within his boundaries. The idea is sooner or later to extend the existing line westwards from Dhrangadhra to Halwad, and eventually beyond it to the border of the Ran of Cutch. This would open up a considerable amount of rich country, and would secure the shortest route to Cutch and Karachi. Part of the work is already done, the embankment between Dhrangadhra and Halwad



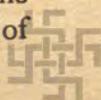
having been undertaken in Chapania as a famine relief work by Maharana Mansinhji II. with great forethought. It only remains for bridges and culverts to be constructed and for the metals to be laid, and, as before stated, His Highness intends to approach Government with a view to obtaining permission to undertake this important extension as soon as funds are available for the purpose. On the completion of the Halwad line His Highness has it in his mind to construct a line eastwards from Dhrangadhra through Bajana to Viramgam. This would considerably curtail the journey from Bombay to Dhrangadhra and tap a large extent of fertile country at present very far removed from railway communication.

We now pass on to a review of the year 1912-13, the second year of His Highness' administration of Dhrangadhra. But before dealing with the progress of the State during the year 1912-13 it is necessary to remind the reader of the serious famine that befell Dhrangadhra and the rest of Kathiawar in the preceding year. In the territory of His Highness the Raj Sahib less than four inches of rain fell in the monsoon of 1911. Under the circumstances the revenue from land fell to a very low figure. But this did not deter His Highness from fulfilling the duties of a ruler. The means were found for carrying out a liberal famine policy, and grants of tagavi were made to cultivators free of interest. In spite, therefore, of a disastrous year His Highness, by wise economy in other Departments of the State and by curtailing his own personal expenditure, was enabled to tide over the time without taking any loan from Government or elsewhere. For this result great praise is due to him and his efficient Diwan, Jhala Shri Mansinhji Suratsinhji. Fortunately the monsoon of 1912 was an abundant one, Dhrangadhra State receiving nearly 24 inches of rain.



In October 1912 His Highness had a very sad bereavement in the death of Her Highness Rani Sahib Shri Prankunverba Sahib, in whose memory he has resolved to erect a Zenana hospital as soon as funds permit. No better means of perpetuating the deceased Rani Sahib's memory could have been thought of, facilities for the medical treatment of women of high caste being up to the present few and far between in Indian States. His Highness' daughter, Ba Shri Sajan Kunverba, a child of two years of age, was taken under his own personal care. Another family event during the year, though of a happier nature, was the betrothal of His Highness' sister, Ba Shri Mayakunverba Sahib, to the Maharaj Kumar Sahib of Pratapgadh in Rajputana. This betrothal formed another of a long series of matrimonial alliances between the Jhala Rajputs and their brethren in Rajputana. Throughout the year the chief posts in the State administration continued to be held by members of His Highness' Bhayad, and, of the younger Bhayats, Kumar Shri Bhupatsinhji Sajjansinhji left the Raj-Kumar College and became one of the Raj Sahib's A.D.C.'s, while Kumar Shri Samarsinhji Bhabhutsinhji continued his studies at the College.

The year witnessed the State-Entry into Delhi as the new Capital of India of His Excellency the Viceroy Lord Hardinge, the event being duly solemnized at Dhrangadhra, where its dastardly sequel evoked a chorus of disapprobation. His Highness supplemented his telegram of enquiry as to His Excellency's condition by offering a sum of Rs. 1000 for the arrest of the culprit, but the Government of India from Imperial considerations declined the offer, at the same time thanking His Highness for this practical evidence of his loyalty. Further, His Highness organized meetings of

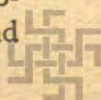


all classes of his subjects in their Temples and Mosques, when prayers were offered for the recovery of the Viceroy. As a sign of the advancing times the women of Dhrangadhra shared in the general anxiety, for Kumari Shri Mayakunverba convened a meeting of ladies which passed the following resolution :—

“ We, the ladies of Dhrangadhra, assembled here, most sincerely join in the expression of our deep sense of horror and abhorrence at the grievous crime perpetrated by some miscreant to injure Their Excellencies, Lord and Lady Hardinge, in their State-Entry into Delhi in December last, and pray to the Almighty to grant a speedy recovery to His Excellency Lord Hardinge. We also take this opportunity of congratulating Her Excellency Lady Hardinge on the qualities of head and heart displayed by her at a time of such supreme trial, and earnestly wish that her anxieties may speedily be removed.”

We have thought fit to refer at length to this example of feminine co-operation and public spirit, as even so recently as twenty years ago such a demonstration would have been inconceivable. It goes to prove that under His Highness' rule at Dhrangadhra one of the most burning questions of the day in India, viz. the need for improving the position of women, is being dealt with. In further proof of the policy of the State in this respect His Highness announced his intention of instituting an English School for Girls, to be named after Lady Hardinge at Dhrangadhra.

Twice during the year His Highness visited Bombay, once after spending the summer at Dumas near Surat, and again later on for the purpose of bidding good-bye to His Excellency Lord Sydenham, the departing Governor of Bombay. On the latter occasion he subscribed Rs. 15,000 to the fund for the building and



equipment of the College of Commerce to be named after His Excellency. While staying at Dumas the Raj Sahib visited the principal Institutions at Surat, in particular the Surat Agricultural Farm, from which he purchased several agricultural implements of the latest pattern for use on a small private farm of his own at Dhrangadhra. In September His Highness visited the Umarda Mahal; in January, Seetapur, to open an English School and a Ginning Factory; in December, Halwad, where he opened a Ginning Factory. In the latter month he also went on pilgrimage to Prabhas Patan.

At the Durbar held on the Raj Sahib's birthday the following concessions and charities were announced, a very liberal list considering the leanness of the previous year.

Rs. 30,000 to cultivators.

Remission of the interest on Rs. 48,000 granted during the famine in Tagavi.

Remission of the interest on Rs. 10,000 given as famine loans to Girassias.

Rs. 5000 to the Sundarba Sahib Anathashram.

Rs. 2400 to destitute widows.

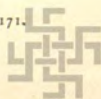
Among distinguished Chiefs who visited His Highness during the year were Their Highnesses the Maharaja of Jamnagar and the Thakor Sahib of Morvi. The long-standing dispute relative to Chitrodi between the Dhrangadhra and Sayla States being amicably settled, the Thakor Sahib of Sayla and his Heir-Apparent were His Highness' guests for a time at Dhrangadhra, when cordial relations between the Head of the Jhala clan and his kinsmen of Sayla were renewed. The Raj Sahib's statesmanship and common sense in dealing with the Chitrodi question called forth the congratulations of His Excellency the Governor in Council.





THE CLOCK TOWER, DHRANGADHRA.

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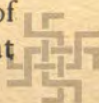


In the foregoing account of the principal events of the year 1912-13 we hope enough has been said to show that His Highness continued to use his best efforts, and successfully, to fulfil the duties of a ruler. In particular the policy carried out towards the cultivators showed that due regard was had to the fact that, as the backbone of the State, they deserve the greatest amount of consideration. Economy of administration was practised, wherever possible, as was witnessed by the payment of a large sum in liquidation of debts incurred during the time of His Highness' father. It will be remembered that in his speech at His Highness' Installation the Agent to the Governor in Kathiawar laid special stress on the necessity of the relations between the State and its Bhayats being improved. That the Chief has already acknowledged this obligation in a practical manner was evident from the fact that he employed his Bhayats in the most responsible positions in the administration, the Diwan, Revenue Commissioner, Police Commissioner, and Commander-in-Chief having been all in this category. Further, his policy in educational matters is a forward one, schooling being free throughout the State, and attention paid to the moral as well as the mental and physical training of the pupils. In matters affecting the public health, in the treatment of epidemics, and in the improvement of house accommodation His Highness and his Diwan have their experience in Europe to help them, and the wider outlook thus gained is enabling them slowly to make way against Oriental prejudice and conservatism. Of His Highness' deep and abiding loyalty to the British Empire and its head those who know him and have watched his career can entertain no doubt, while in his dealings with his Brother-Chiefs he has always, even at the cost of personal sacrifice, been anxious to preserve



relations where they were already good and to improve such as had been rendered in any way inharmonious by disagreement. In short, should Dhrangadhra be blessed with a cycle of good monsoons, a *sine qua non* of prosperity in an agricultural State, the administrative power already displayed by His Highness at the outset of his career as Chief gives good ground for the assurance that, under his fostering care, there will be a steady development in the resources of this the premier Jhala State in India.

The Annual Administration Reports of the Dhrangadhra State, to which we have had access through the courtesy of the Diwan, devote a special chapter to "Administration." Turning to the Report for 1912-13 we find the Chief's powers thus described: "His Highness is the supreme ruling authority exercising the full powers of a First-class State." The powers of the Kathiawar Chiefs were finally defined by the late General Keatinge, V.C., in 1863, it having fallen to his lot, as Political Agent in Kathiawar, to settle the question once for all. According to this settlement Dhrangadhra was given a high place among the First-class States of Kathiawar, its Chief retaining "the power of trying for capital offences all except British subjects, exercising, in fact, full internal authority." (The above quotation is taken from a paper on Kathiawar read before the Royal Society of Arts by the late Sir William Lee-Warner, K.C.S.I., LL.D., on February 13th, 1913). The Chief is, in fact, a Sovereign Prince in all that concerns the internal economy of his territory, Dhrangadhra and the other Kathiawar States not being "a part of the King's dominions, although subject to his political control," to quote again from the same paper. Speaking generally of the titles of Rajput Chiefs of Kathiawar in 1807, Colonel Walker, whose settlement



in that year once and for all defined the position of the States towards the Paramount Power (then that of the Mahrattas), says :—

“They are derived to their possessors by hereditary descent from a period of the most remote antiquity ; . . . but they are secured to them by universal consent, and are at this day unimpaired in their privileges. These rights, which have been maintained by arms and an unconquerable sentiment in favour of them, have withstood the revolutions of ages, and outlived the Mohammedan dominion, which did everything in its power to subvert them.”

In return for this preservation of their ancestral rights within their own States, which was assured to the Chiefs by the British Government's overthrow of the Mahrattas in 1819, the Chiefs entered into engagements to pay a fixed annual tribute, and “to refrain from their mutual aggressions and acts of depredation and violence which had formerly kept the country in a state of continual suffering,” while the British Government, acting now on its own behalf and no longer as the mediating power between the Gaikwar and the States, “pledged itself to protect the country from oppression, and to relieve it from the injuries which it had hitherto annually sustained from the circuit of a Mulukgeeree army.”

In virtue, therefore, of his authority to control the internal affairs of his State, His Highness undertakes the general administration himself, with the assistance of the Diwan, who takes into his counsels the Judicial Assistant and the Private Secretary. The various Departments, viz. Revenue, Judicial, Police, Educational, Medical, Public Works, etc., are all worked in subordination to their heads, whose powers are defined and exercised within their respective spheres.



With a view to bringing the history of the State up-to-date, it is necessary to refer to certain changes that were made in the working and organization of some of the above Departments.

In the Revenue Department, to relieve pressure of work, Assistants were granted to the six Vahivatdars on the recommendation of the Revenue Commissioner, Kumar Shri Bhabhutsinhji. The New Customs Tariff was brought into force and, to safeguard the interests of the State in the Wantas situated in the Ahmedabad Collectorate, *i.e.* those in the villages of Kumarkhan, Aniali, Wasvelia, Savlana, Jholapur, Jhejra, and Bhojwa, a Zilla Vakil was appointed. But the greatest change made during the year 1912-13 was the introduction of the Butta system. Formerly the collection of revenue was carried on according to the time-honoured Bhagbatai method, *i.e.* payment in kind (the Chief's share being one-third from good and one-fourth from inferior land), except in a few villages which paid Udhad in lieu of the usual Vaje Vero and other levies. The report for 1912-13 says:—

“This Bhagbatai system has proved its advantages to the Ryots under the past famine year, but under ordinary conditions it cannot claim to encourage agriculture on improved methods. Hence His Highness has sanctioned the Butta, or permanent tenancy system, to be combined with the Bhagbatai system, thus conferring on tenants restricted rights of property over their holdings with freedom of alienation. The scheme is attractive and is much appreciated by cultivators.”

The work of reorganizing the Police of the State, which was commenced in the previous year on the disbanding of the Makhwana Infantry, was nearly completed by the Police Commissioner, Kumar Shri Natwarsinhji. The latter had under his control 6 Chief

Constables, 303 Constables and Head Constables, 40 mounted Sowars, and 12 Camel Sowars. The above strong force was divided among the six Mahals, viz. Dhrangadhra, Halwad, Seetapur, Charadva, Umarda, and Methan. In addition to this, there were 77 Police Patels and 300 Pagis and Pasaitas for village protection. During the year a Police Prosecutor was appointed, "to facilitate the conduct of Police Cases before Magistrates."

The only change in the Judicial Department during the year was the appointment of an Officer for the judicial work of the Seetapur and Methan Mahals. He was given the powers of a Second-class Magistrate in criminal cases, and in civil cases heard suits of the value of Rs. 500 and under.

The personnel of the Educational Department was increased during the year by the appointment of Mr. Bhanusukhram N. Mehta as Assistant Educational Superintendent. His duties were mainly in connection with Primary Schools. At Seetapur an English School was opened, while the teaching of Persian was extended in the Ajitsinhji High School at Dhrangadhra. The percentage of passes in the Secondary and Primary Schools showed a distinct improvement. The Ajitsinhji High School was provided with a new cricket ground on the open land facing the Police Lines. During the year a fund was started which had for its object the provision of school books for needy children, a most beneficent measure, and the Diwan most generously endowed five scholarships for poor pupils in commemoration of his selection to the office. The salaries of Vernacular School Teachers were raised. The Hostel for Rajput boys contained nineteen boarders from Kondh, Seetapur, Wadhwan, Muli, Dudhrej, Botad, Gadhva and Viramgam. They were under the



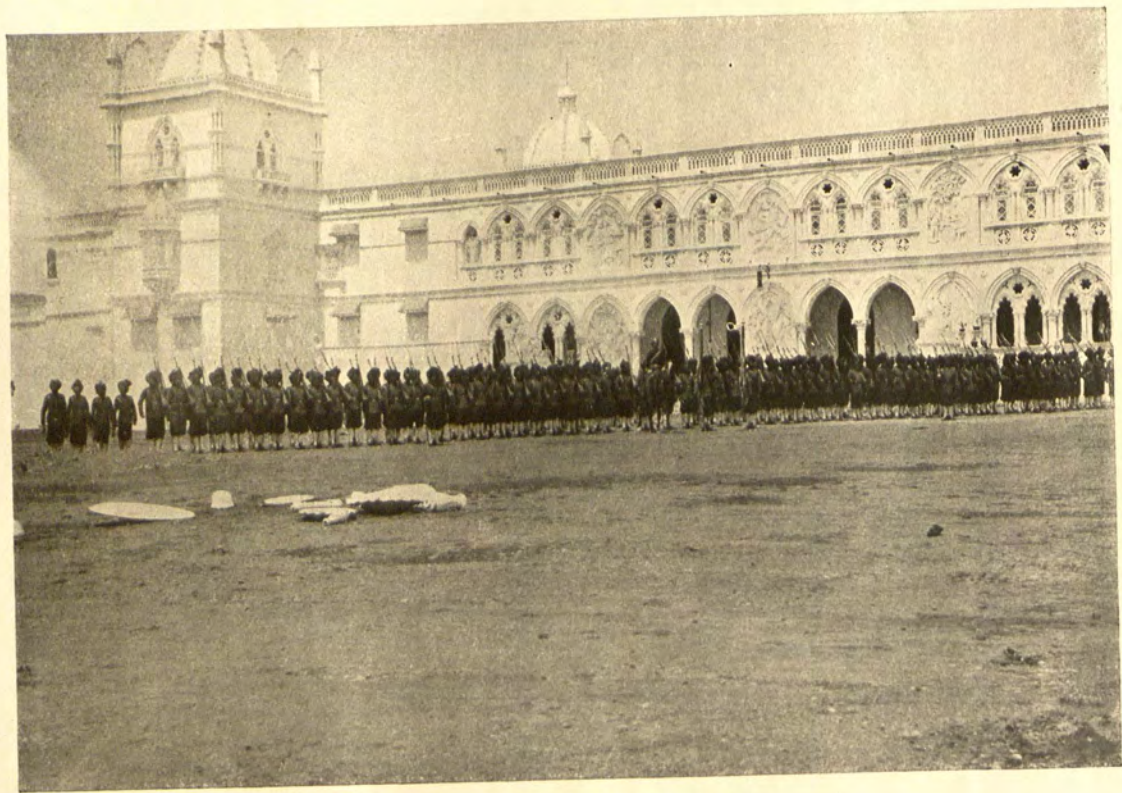
supervision of a resident Master from the Ajitsinhji High School.

Before concluding this encouraging account of the progress of education in the State and of His Highness' attitude towards education in general, due mention must be made of the handsome donation of Rs. 15,000 which the Chief gave towards the cost of enlarging the existing Hostel at the Talukdari Girassia School, Wadhwan, and of the Rs. 500 Challenge Cup which he presented for competition in cricket between the latter school and the Rajkumar College, Rajkot, his Alma Mater.

The following Public Works were undertaken during the year: the Coronation Operation Hall, the Ghan-shyam Club, the Maconochie Dispensary, repairs and additions to the Ajit-Nivas Palace, Huzur Stables and Gaushala, Shakti Mata's Temple, and City Improvements.

The medical supervision of the State remained under the experienced care of Dr. Darasha Baria, L.M. & S., and the chief sign of progress was the opening of four new Dispensaries, viz. at Charadva, Tikar, Methan, and Kuntalpur. The foundation stone of the Zenana Hospital, to be erected in memory of the late Rani Shri Prankunverba Sahib, was laid by His Highness in November 1912, the site of the proposed building being opposite to the Prince of Wales Hospital.

Owing to the deficit in revenue in consequence of the failure of the monsoon of 1911, His Highness was unable to develop his Railway policy. As before stated, the line from Dhrangadhra to Wadhwan, though the property of His Highness, is worked by the Bhavnagar State Railway, which charges thirty-five per cent. for management, and five per cent. for rolling stock and actual maintenance charges. The net profits to the State for the year in question



GUARD OF HONOUR AT PALACE.

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showed a decrease, the main cause for this being the stoppage of the Dhrangadhra stone traffic for a time owing to a shortage of waggons on the Rajputana-Malwa and Bombay, Baroda and Central India Railways.

The following quotation is made from the Administration Report of the State for the year ending March 31st, 1913 :—

“It is hoped that the Manager of the Bhavnagar State Railway will now make arrangements with the Rajputana-Malwa Railway to facilitate this traffic (*i.e.* the stone traffic) to the advantage of the State revenues. The Durbar contemplates extending the line to Halwad and beyond to the very border of the Ran of Cutch to serve the shortest route to Cutch and Karachi. The earthwork is ready for the line, and the Durbar is awaiting Government sanction to begin to construct bridges and culverts and ultimately to lay rails for a metre-gauge railway as far as Halwad for the present.”

This contemplated extension of the Dhrangadhra railway system has been alluded to before in this work, as also another one to the eastward which will eventually very much shorten the present railway journey to Viramgam. Kathiawar is, in proportion to its size, very well served by railways, if we compare it with many other parts of India, and the Chief is already showing himself in sympathy with still further progress in this important direction. For it cannot be too frequently borne in mind that, apart from the commercial and social advantages of railways, in a country like India, which is liable at any time to be more or less in the throes of a famine, their importance as a means of conveying food for man and beast from the more favoured to the famine-stricken localities cannot be overestimated. The railway policy, therefore, of the Dhrangadhra State at the time reached calls for congratulation, and hopes are



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entertained that a cycle of good years may be entered upon in order that the projected schemes may be put into execution.

As an instance of His Highness' care for the helpless in the capital town of Dhrangadhra reference must be made again to the Sundarba Sahib Anathashram, an Institution that owes its name to the Raj Sahib's affection for his mother's memory. The Administration Report of the State for 1912-13 informs us as follows with regard to this benevolent foundation :—

“The expenses are entirely defrayed by the State. This year the average number of inmates came to 17,3 per day and the expenditure to Rs. 11,5,4. The helpless only are provided with board and lodging, the poor and needy are given rations. There is a Managing Committee, consisting of a President and five members.”

The Officers' Club, which was founded by His Highness in 1911-12, the site and the Club building having been presented by him, continued to provide healthy amusement for the principal Officers of the State after the labours of the day were finished. His Highness himself frequently took his evening recreation in the shape of tennis at the Club, which is situated in part of the Jaswant Bagh “and has thus the advantage of a healthy site with a fine breeze in the evening.” We cannot sufficiently congratulate the Raj Sahib on this example of forward policy. Keenly alive himself to the advantages of regular bodily exercise he has given facilities to his Officers to imitate his enthusiasm, and undoubtedly they, and consequently their efficiency, benefit materially by this innovation.

Nor was public recreation lost sight of. The Annual Report informs us that the grounds of Jaswant Bagh and Ma Sahib's Gardens were opened to the general population of Dhrangadhra, and that Mansagar and Ranmalsar

were declared free as places of recreation. By His Highness' orders the State Band played once a week in the Jaswant Bagh, and once also in the compound of the Shakti Mata Temple.

The above account brings us up to the end of the official year 1912-13, the limit set by His Highness for this work, and the task to which we addressed ourselves is finished. We have endeavoured to the best of our ability to follow the fortunes of the premier Jhala State from the far distant days when the first Chief of the clan settled at Patdi to the present time when we find his descendant, Maharana Shri Ghanshyamsinhji, in possession of an extensive and firmly consolidated heritage which he is endeavouring to the best of his ability and with marked success to develop on the right lines. We hope we have shown that His Highness is fully alive to the fundamental principles of a good administration, and that he is doing his utmost to act up to the advice of the Agent to the Governor in Kathiawar, who, in installing him, urged him particularly to apply himself to retrenchment of expense and to a more conciliatory policy towards his numerous Bhayad than had been put into practice by his predecessor. We have shown that his treatment of his cultivators, the backbone of an Indian State, has been just, humane, and considerate. Finally, we venture to prophesy that, granted a cycle of good monsoons, the *sine qua non* of prosperity in India, the seeds of progress which His Highness has planted during the opening years of his career as Chief will in the course of time blossom and yield an hundredfold, and that, when the time comes for his administration to be finally assessed, his name will descend to posterity as that of a Chief second to none of the long roll of his distinguished ancestors.



CHAPTER VII

(SUPPLEMENTARY) DEALING WITH THE HISTORY AND PROGRESS OF THE STATE FROM 1913 TO 1918

AN explanation of the above heading is necessary. The foregoing pages were written during the years 1912-13, when the writer was on furlough in England. It was then the intention of His Highness to have the work printed and published early in England. The original MS. was therefore placed in the custody of a well-known firm of printers and publishers in London, who were asked to prepare two type-written copies of the same and to despatch them to India. This was in due course done, and the copies arrived in India. Unfortunately on their arrival they were found to contain such a large number of errors that it was quite impossible for the compiler to correct them without reference to his original MS. In the meantime the War broke out, and the submarine policy of the enemy made the sending of the MS. from England to India a very risky proceeding. These circumstances were explained to His Highness, who agreed that there was nothing to be done with regard to printing and publication until we could get at the MS. No one has regretted this unfortunate delay more than the compiler. However, that it could not be foreseen is clear, as from the first it was His Highness' intention to employ an English firm, and it was with this object that the MS. was left in London.



It is impossible to say when the voyage from England will be quite safe, and it has therefore been resolved to accept the inevitable and defer the work of printing.

The above unfortunate circumstances have had, however, one good result, in that they have made it possible to extend the scope of the work, and enable it to include an account of the progress and development of the Dhrangadhra State for a period of five years longer than was originally intended—that is to say, up to the end of the financial year 1917-18.

The following pages will show what an important part the years 1913 to 1918 have played in the history of Dhrangadhra, for the progress during the period covered by this Supplementary Chapter has been remarkable, and testifies in no uncertain manner to the enlightened nature of His Highness' administration. It is even now only a few years since His Highness mounted the gadi, and it is not too much to say that, should the present rate of advance be maintained, a circumstance which, in India, entirely depends on the continuance of good seasons, the annual revenue of the State may in a few years' time be three times the figure it reached before the present Raj Sahib was installed. His Highness is still a young man, his health is good, and the omens for the continued development of the State under his ægis are excellent. He would not wish reference to his indebtedness to his able Diwan Sahib, Rana Shri Mansinhji of Kondh, omitted. Indeed, the following pages will abundantly show the unflagging zeal with which he has continued to discharge the duties of his office.

1913-1914

The information contained in the Annual Administration Reports of the State is the basis of the following



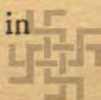
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account of Dhrangadhra affairs from the year 1913-14 to 1917-18. Each Report deals with the affairs of the State for the year in the following chapters.

- Chapter I. General and Political.
- „ II. Administration.
- „ III. Protection.
- „ IV. Production, Distribution, and Finance.
- „ V. Vital Statistics and Medical Relief.
- „ VI. Public Instruction.
- „ VII. Public Works.
- „ VIII. Miscellaneous.

It stands to reason that there should be a good deal of repetition in Annual Reports of this nature, as will be seen if a number of consecutive ones are compared. It will thus be seen that each Report gives a kind of summary of the position of the State with regard to the particular features dealt with in the various chapters, existing features being carefully recorded year after year, while changes and new developments are dealt with as they occur. The result is that, while a reference to a single Report gives the reader a general idea of the condition of Dhrangadhra, it is necessary to consult them in their entirety in order to learn the progressive stages of development. The part of this work dealing with the modern development of the State up to the year 1912-13 refers to the progress made during the period in all branches of the Administration in chronological order. It follows, therefore, that the following account of the five years 1913-14 to 1917-18 will be guided by the Annual Reports only in so far as they deal with fresh features and new developments.

In the subjoined account it has been thought convenient to treat the various subjects to be dealt with in





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H.H. THE MAHARAJA'S OWN LANCERS.



the same order as that of the chapters in the Administration Reports.

In dealing with the year 1913-14, though it may seem rather like putting the cart before the horse, we will begin by quoting *in extenso* the Introduction that prefixes the Annual Report for the year. In this the Diwan Sahib has given us a general summary of the condition of Dhrangadhra at the close of the year 1913-14. This summary gives a good idea of the rapid progress of the State, principally in matters economical.

"It is a truism to say that the keynote of successful administration is finance, and that in India sound finance connotes a sound land policy. In both these respects the progress in the State of Dhrangadhra during the past two years has been marked.

"For the second year in succession the State was, in 1913-14, favoured with abundant and well-distributed rains, which reacted most favourably on the finances. The revenue during the year reached a total of Rs. 20,25 lakhs, and this permitted, after providing liberally for the growing administrative needs of the State, of the provision of Rs. 3,28 lakhs toward the repayment of the loan from the Government of India and Rs. 2,04 lakhs towards the guaranteed loan and arrears of tribute, in addition to the discharge of large floating liabilities. The financial position is so strong that during the current year the State will be in a position to set aside a further Rs. 1,50 lakhs toward the repayment of the Government and the guaranteed loans, besides constructing the Dhrangadhra-Halwad extension of the existing railway from revenue,

"Economically the State has experienced the change in rural conditions which is remarked in other progressive parts of India. The high prices of export crops, particularly of cotton, have induced the extension of cultivation and the substitution of export for food crops. The area of uncultivated waste has been considerably reduced,



and now chiefly consists of lands of poor quality ; the area under cotton has largely increased, and the production of food grains has diminished. Several measures have been adopted to increase the economic stability of the cultivating classes. The introduction of a permanent tenancy, with the right of alienation, has given the cultivators a more personal interest in the condition of their holdings and encouraged the improvement of cultivation. It has also induced a considerable influx of cultivators from outside the limits of the State. Loans for genuinely agricultural purposes are freely advanced from the Treasury at six per cent. interest. Tagavi remissions were made to the extent of Rs. 75,000 in order to lighten the burden of famine debt. Horse-breeding is encouraged, and the extension of the railway will provide additional transport facilities.

" These improved economic conditions, which are reflected in the finances, are equally demonstrated by the trade statistics. The imports increased in value from Rs. 7.65 lakhs to Rs. 12.72 lakhs, and the exports were Rs. 49.85 lakhs, as compared with Rs. 50.17 lakhs, the slight decline in value being attributable to fluctuations in the price of cotton. The cotton trade, which is now the backbone of the prosperity of the State, has been further encouraged by the improvement of the ginning and pressing facilities, whilst great care is exercised to maintain the high quality of the staple. These changed economic conditions, as elsewhere, have brought their own problems in their train. Not only is the cost of labour rising, but there is an actual deficiency in the supply. Labourers had to be imported from Marwad and Khandesh in order to construct the extension of the railway. In Dhrangadhra, as in other parts of India, the labour question is becoming acute, and will soon demand a resolute and concerted attempt to solve it.

" In other fields signs of progress are apparent. There is an increasing demand for education, especially education in English, which has been met by the improvement and expansion of the existing institutions,

and the liberal grant of scholarships to enable promising students to pursue their higher studies. Education in the State, both primary and secondary, is entirely free. Thefts decreased, in part owing to the increased efficiency of the Police, in part to the general prosperity of the community.

"The public health was good, and there were no cases of epidemic disease. Further provision has been made for the care of the sick by opening four new dispensaries in the Districts, adding an Operation Theatre to the Prince of Wales Hospital at Dhrangadhra, and providing a Zenana Hospital, which will be in charge of a Lady Doctor. The judicial machinery has been strengthened, the standard of the Police raised, and communications improved by the construction of roads and telephones. With one exception all outstanding disputes with the Bhayats and Mulgirasias have been settled, and the relations of the State with the Representative and Officers of the Paramount Power and with the neighbouring States are of the most cordial description.

"These results were achieved under the personal control of His Highness the Raj Sahib, whose energy and influence welded the personnel of the State into a loyal and zealous body of officers, united in the desire to secure the still further prosperity of the State and its subjects."

We will now proceed to deal with the chief events in the history of Dhrangadhra in the order of their insertion in the Annual Report.

Chapter I. tells us that the revenue of the State amounted to over 20 lakhs, *i.e.* 8 lakhs more than in 1912-13. It then proceeds to deal with the principal occurrences in the family of the Raj Sahib. We learn that His Highness married Kunvari Shri Anandkuvarba, a daughter of the late Chief of Kotda-Sangani, during the



year, and that a daughter was born of the marriage. The year witnessed the wedding of one of His Highness' sisters, Ba Shri Mayakunvarba Sahib, who married Maharaj Kumar Shri Mansinhji of Partapgad on June 11th, 1913. His Highness' devotion to his sister is well known, and the fact that since his mother's death he had personally bestowed care on Ba Shri Mayakunvarba's education served only to increase his feelings for her. He in person superintended the Working Committee that drew up the programme for the functions, which were attended by some of the most important Chiefs and Officials in Kathiawar, the latter including Mr. J. Sladen, I.C.S., Agent to the Governor. Deputations from States in Kathiawar, Rajputana, and Gujarat attended.

Another important marriage took place during the year, that of Ba Shri Gulabji-Lal-Ba, daughter of His Highness the late Sir Mansinhji of Dhrangadhra, with His Highness the Maha Rawal Shri Shalivahanji of Jesulmere. This took place on November 25th, 1913. This union, however, was only a short-lived one, as within six months the Maha Rawal died.

Another death also took place in the family circle of His Highness during this year, that of Kumar Shri Parbatsinhji, the Raj Sahib's uncle, who died on February 2nd, 1914. He had at one time commanded the State Lancers, but had been in ill-health for some years before his death. His Highness' keen solicitude for the welfare of his Bhayats was seen in the sending of his late uncle's son Narsinhji to the Rajkumar College, where he himself and so many of his relations had already received education. The State undertook the management of the giras of the minor Narsinhji.

His Highness moved about a good deal during the year, paying visits to his Brother Chiefs of Bhavnagar,

Morvi, Limbdi, and Wadhwan. At Morvi he was greeted in an address of welcome by the subjects of His Highness the Thakore Sahib, to which he made a suitable reply. Visits of this kind, besides fulfilling a social object, doubtless increase His Highness' experience in matters of administration by bringing to his notice methods followed elsewhere. As a member of the Council of the Rajkumar College, which owes a great deal to his support, the Raj Sahib visited Rajkot for the annual meetings. In September 1913 a visit to Poona was made, the first since his Installation, where he met Their Excellencies Lord and Lady Willingdon. His Highness is a great patron of the motor, and a very expert driver. During the year he was able to visit most of his villages by motor, tracks for the purpose being constructed where necessary.

May 29th, 1913, being His Highness' birthday, was kept as a public holiday. The day was celebrated by a Durbar, and among many benefactions in honour of the occasion the following were the most important : a remission of Rs. 75,000 owed by cultivators as State dues in the last famine ; a grant of Rs. 5000 to the Ma Sahib Shri Sunderba Anathashram ; a grant of 1200 maunds of grain to helpless widows, and the founding of Scholarships for higher education.

The birthdays of H.M. the King-Emperor and H.E. the Viceroy were observed in a manner befitting these occasions. His Highness' charity was not by any means confined to his own State, liberal donations being given to the Palitana Flood Relief Fund, the South African Indian Fund, and other deserving causes.

The one blot upon the prosperity and tranquillity of the State throughout the year was seen in the Mahajan Strike, which took place at the Capital in August 1913. It appears that, to quote from the Report, the Strike was



engineered "at the instigation of certain evil-minded agitators," and the cause was objection to the city survey. The Durbar tried conciliatory measures, and, these failing, the Strike had to be suppressed by stronger means.

Turning to Chapter II., we read of the appointment of a Lady Doctor and a Sub-Assistant Surgeon to the recently built Prankunverba Zenana Hospital. This was an important event in the medical life of the State. The Chapter also refers to the benefits derived by the cultivators from the permanent tenancy system introduced two years before. This system "has given the cultivators a conviction of their personal interest in the condition of their holdings" and has thus encouraged them to improve cultivation. The facilities for alienation allowed by this system proved popular with the Ryots, and there was a considerable influx of new farmers.

The paragraph dealing with the number of acres under the various crops is interesting. The outstanding feature was the great increase in cotton cultivation, 140,807 acres being under this crop in 1913-14 as against 125,978 in the previous year. This was necessarily accompanied by a decrease in the amount of other crops grown, notably bajri, til, and wheat. Over a thousand acres of land not cultivated in previous years were brought into cultivation in the year.

The system of advancing money to cultivators in the shape of tagavi was further developed and fulfilled the functions of an Agricultural Bank. The percentage asked was six, and money was advanced solely for the purpose of buying agricultural stock or implements, and never to meet the unnecessary outlay, so common in India, on purely family matters such as marriages or funeral expenses. This was a wise provision and must



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THE STATE ARTILLERY



Indira Gandhi National
Centre for the Arts

in time produce its effect even on such a conservative class as that of the Indian cultivators.

Chapter III. dealt with the important subject of Protection. During the year the following rules and enactments were passed :—

(1) Rules regarding the supervision of criminal tribes, such as Mianas.

(2) A cattle trespass Act.

(3) Rules regulating dramatic performances.

There was nothing new to relate of the armed forces of the State ; but the increase of the pay of the Police sanctioned in the preceding year was shown to have borne fruit in the shape of a better class of recruits presenting themselves and in the fact that at the end of the year there were only thirteen vacancies compared with sixty-five at the close of 1912-13. The Report notes that the shooting capacity of the Police improved, owing to the more frequent practice with ball cartridge allowed to them, and the innovation of attempting to give elementary legal training to the members of this force was fairly successful. Crime in the State decreased.

The arrangements for Civil and Criminal Justice remained the same as before.

The number of prisoners in the State Jail and Lock-ups was less than in 1912-13, and a class for weaving carpets and cotton-tape was instituted for their employment.

Chapter IV. was concerned with the important subjects of Production, Distribution, and Finance. Rain fell to the amount of nearly 25 inches and was fairly well distributed, of which one result was the increased sowing of cotton.

An interesting paragraph dealt with wages, and it was shown that as much as eight annas a day was paid for



unskilled labour. This was almost double as much as the wages of ten years before. The demand for labour, both skilled and unskilled, was greater than the supply, and "a large number of labourers had to be imported from Marwad and Khandesh for the railway extension work."

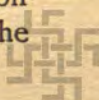
The prosperity of the citizens of the Capital was evidenced by the fact that imports into it increased in the year by five lakhs, mainly due to increased demands for ghee, wheat, rice, cloth, silk, tobacco, sugar, and timber.

No new manufactures or industries were started, but a new ginning factory was erected at Dhrangadhra, consisting of seventy gins. The building, a fire-proof one, was formally opened by H.H. the Thakore Sahib of Morvi. Twenty new gins were added to the Halwad factory.

Telephonic communication in the State was extended, the lines connecting Halwad and Charadwa with the Capital being nearly finished.

Financially the year was so successful that nearly $3\frac{1}{2}$ lakhs of Government debt were paid back, and a sum of over two lakhs was paid towards guaranteed loans.

Chapter V. dealt with vital statistics and medical relief, and showed that, as in the year previous, there were eight Medical Institutions in the State, all of which continued to relieve suffering gratis. The daily average attendance of out-patients increased considerably. The State was again free from serious epidemics. Births increased by fourteen and deaths decreased by 1494. The latter figure showed the readiness with which the people availed themselves of the facilities offered by the State for the relief of sickness. The cause of Vaccination progressed, and the wise precaution of examining the

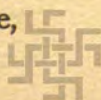


arms of schoolboys and girls and vaccinating them, if necessary, was taken. Another innovation, and one that led to most successful results, was the gradual introduction of the use of glycerinated calf-lymph, obtained from the Government Vaccine Depôt at Belgaum, in place of arm-to-arm vaccination.

Dr. Baria continued to be the Chief Medical Officer, and it was largely due to his great experience and efficiency that the state of the public health was so good during the year.

We pass on to the important subject of Public Instruction, Chapter VI. In previous years the task of fulfilling the duties of Educational Superintendent and those of Head Master of the Sir Ajitsinhji High School had been entrusted to one official. These posts were separated during the year 1913-14, Mr. C. A. Mehta, B.A., S.T.C., continuing to hold the former and Mr. K. D. Acharya, M.A., being appointed to the latter. This was a wise measure, as the double task had proved too heavy for one pair of shoulders. Inspection of Schools alone, if efficiently done, is quite enough work for one man, and the Superintendent's work did not end here.

The number of schools remained the same, while that of the pupils increased, boys by 78, girls by 33. Ten boys were presented for the Bombay University Matriculation, of whom eight passed—a very good result. A class for instruction in First Aid in connection with the St. John Ambulance Society was opened at the Sir Ajitsinhji High School. The result of the First and Second Grade Examinations in Drawing held by the Bombay School of Art was encouraging, and physical education was attended to. The numbers attending the Sir Ajitsinhji Hostel for Jhala Rajputs declined a little,



a somewhat surprising fact considering that the State provides quarters, furniture, and servants gratis.

Of the eight successful Matriculation Candidates three joined Arts Colleges, and one the Medical School at Hyderabad, Sind.

Chapter VII. treated of Public Works. During the year the State Engineering Department, under Mr. H. V. Modi, B.A., L.C.E., was engaged in work upon the following new constructions :—

- (1) The Operation Hall.
- (2) The Maconochie Dispensary.
- (3) The Sir Ajitsinhji High School.
- (4) The Zenana Hospital.
- (5) The Telephone Exchange Office.
- (6) The Huzur Gaushala.

All of the above buildings were in different stages of completion.

Very extensive repairs were carried out in the Ma Sahib's Garden Palace, and in the Ajit-Nivas Palace.

Rs. 36,000 were spent by the State Factory Department in the building of the Sir Waghji Factory at Dhrangadhra, and nearly Rs. 9000 in making motor tracks connecting the Capital with the Mahal centres, thanks to which His Highness was enabled to pay more frequent visits to the outlying portions of his territory. The chief difficulty met with by this Department during the year was the shortage of labour, a subject that has been already alluded to. The complaint is a general one throughout Kathiawar. In proportion to their area none of the States in the Province are thickly populated ; in fact the reverse is the case, and the amount of labour which was found sufficient in the stagnation days, that are now being left behind, will not

suffice for the present requirements. At the same time it should be borne in mind that the average Kathiawadi has not a superabundance of energy, and that under different conditions better results could be obtained from the labour that exists than are to be seen now. Education, which is slowly making way, should gradually improve this state of things. There is a general rise in the standard of comfort observable, and it is to be hoped that as people realize that higher comfort and well-being require larger means in order to maintain them, they will become more industrious and less wedded to time-honoured but unprofitable forms of expenditure.

The line that connects Dhrangadhra with Wadhwan Junction continued to be worked by the Bhavnagar State Railway. During the year Government sanctioned the Halwad extension so earnestly desired by His Highness. The contract for the construction was entrusted by the Manager of the Bhavnagar Railway to a Dhrangadhra subject, and enough work on the line was accomplished to justify the hope that it would be opened in a short time.

The chief features of the year have been dealt with in the foregoing pages, and it will have been seen that it was a year of steady progress, rendered possible by the favourable nature of the seasons. His Highness continued to keep in close touch with the various Departments of the Administration, and was well served by the officials in charge of each, from the Diwan Sahib downwards.

We pass on now to the year 1914-15.

As in the case of the year 1913-14, the liberty is taken to make use of the Diwan's Introduction, which, in

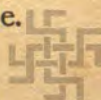
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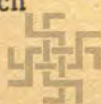
a comparatively short compass, gives a bird's-eye view of the State's condition during the year.

1914-15

“The year that has closed was inevitably dominated by the Great War. Yet, calamitous as that great struggle is, it gave an opportunity to all classes in the State, under the influence of His Highness Maharana Raj Sahib, to show their devotion to the Crown and Empire. As soon as news of the declaration of war was received His Highness placed the whole resources of the State at the disposal of the Crown. This offer was put to practical purposes in many directions. His Highness subscribed twenty thousand rupees to the Bombay Presidency Branch of the Imperial War Relief Fund, and Her Highness three thousand rupees to the same purpose. At a meeting of the Bhayats and Girassias three thousand rupees were raised for the Fund, and subsequently, on the initiative of Her Highness, who herself gave a thousand rupees, a meeting of the leading ladies was held at which three thousand rupees were subscribed for the provision of comforts for sick and wounded soldiers, British and Indian. In response to the offer of the black Waler horses used by the State troops for service in the War, thirty-six were selected by the Remount Department and utilized as British Cavalry Remounts. His Highness also provided two motor ambulances for the front at a cost of sixteen thousand rupees, these forming part of the Motor Ambulance Fleet furnished by the Chiefs of Kathiawar for the use of His Majesty's Forces. In addition, five large tents were given for use as Field Hospitals, and a thousand rupees subscribed to the Hindu Branch of the St. John's Ambulance Association. In these and other ways His Highness and those people of the State who have followed his example have done what in them lay to assist in the prosecution of the War, and in the relief of the suffering which must accrue from warfare on this gigantic scale.

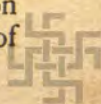


"It is a fortunate circumstance that the strain of war was mitigated by the prosperous nature of the season. Dhrangadhra is, and always must be, mainly an agricultural State, and agriculture for the State is in an increasing degree a question of cotton. The brisk demand for cotton of recent years and the high prices given for the staple have induced the ryots to devote increasing attention to cotton cultivation, and the greater part of the arable land is now under this staple. The rainfall was abundant and well distributed and a bumper cotton crop was picked. It is the policy of the State to encourage the ryots to improve their holdings and to maintain the quality of the Dhrangadhra cotton, which now enjoys a high reputation both for spinning and weaving purposes. Nearly all the outstanding questions with the Bhayats and Mulgirassias have been adjusted. His Highness also toured extensively in the State, visiting nearly all the villages, in order to be able to apply a first-hand knowledge of rural conditions to the administrative questions that come before him. The grant of a permanent tenancy, or the Butta system, to the ryots has given them a personal interest in the improvement of their holdings. This is reflected in the area of waste brought under the plough, and in the influx of cultivators from outside the State, which enabled the administration to found two new villages. The area under cotton was larger than ever, and demanded from the State the provision of additional ginning and pressing facilities, which were set up at Dhrangadhra and Halwad. As in previous years, loans from the Treasury for *bona fide* agricultural purposes were freely granted, the rate of interest being six per cent. and the terms of repayment easy. On the outbreak of the War there was a mild panic in the cotton market and prices fell with alarming rapidity. The State, however, took prompt action, making liberal advances in cash to traders and all who were in need of support. By this means credit was maintained, and the market recovered by the time the new crop was picked, which



was marketed under comparatively normal conditions. Whilst this general policy sufficed to maintain and increase the general current of prosperity, special measures were required for the Umarda Mahal. The cultivators of this district were heavily indebted to the State, an aftermath of the great famine. His Highness and the Diwan made a personal investigation of the position, and learnt that the ryots had taken tagavi in excess of their legitimate requirements. His Highness solved the situation by remitting interest on these loans altogether, foregoing twenty per cent. of the principal, and fixing easy terms for the repayment of the balance. These measures were so successful that ninety per cent. of the current dues was recovered without difficulty.

"The very dependence of the State on agriculture emphasizes the importance of cheap and efficient means of communication. For it is only by means of efficient transport that in time of scarcity the surplus of one part of the country can be made available in those areas where the harvest has failed, and that subsidiary industries can be developed. The experiences of the famine year 1911 showed that the relief of distress was far easier in the Mahals served by the railway than in those beyond the influence of the line, and brought to a head the project for the extension of the railway which runs from Wadhwan to Dhrangadhra to Halwad, a further nineteen miles. Sanction for the construction of this extension having been received, work on the line was pushed forward and completed during the year, at a cost of approximately six lakhs of rupees. This line not only serves Halwad, an important cotton centre and the former Capital of the State, but affords facilities for the export of Dhrangadhra stone. This is excellent building stone, which is highly valued in Bombay, but the development of the industry has been handicapped by the lack of transportation facilities. These have now been given by the construction of two miles of sidings leading off from the Halwad extension and the erection of a travelling gantry. The royalty on the export of



the stone has also been reduced by fifty per cent. which should give a further stimulus to the industry. There are possibilities of the manufacture of magnesium chloride from the waste at the Kuda Salt Works. Magnesium chloride is largely used in the textile industry for dyeing and bleaching purposes, and was imported from Germany prior to the War. Experiments have been successful, and it remains to be seen whether the chemical can be manufactured on a commercial scale.

"These favourable conditions are reflected in the financial history of the year. The total revenue amounted to nearly twenty-one lakhs of rupees, and after setting aside a lakh and a half for the redemption of the Government and guaranteed debts, and meeting the cost of the construction of the Halwad extension from revenue, this left a balance at the close of the year of Rs. 1,87,228. They are also illustrated by the trade statistics. The imports into Dhrangadhra City were valued at Rs. 13,80,750 as compared with Rs. 12,72,496 in the previous year; the exports were Rs. 48,85,457 as compared with Rs. 49,85,557. The increase in the imports was in articles betraying the material well-being of the people; the small decline in the exports arose from the fluctuations in the price of the principal commodity, cotton.

"In many other directions signs of progress are apparent. In addition to the influx of cultivators manifested in the founding of two new villages and the reduction of culturable waste, there is a considerable increase in the demand for education. The policy of the State is to give primary and secondary education free, improving the schools to meet the more exacting standard of the day, and to provide for those who desire higher courses of instruction through the grant of scholarships tenable at the Colleges and special Educational Institutions in different parts of the Presidency. In the last five years the numbers under instruction have increased from 2918 to 3641. The people are showing an increasing desire to accept qualified medical aid in



lieu of turning to quacks, and there is a growing resort to the State Medical Institutions, even by women. This is being satisfied by the establishment of a Zenana Hospital and Staff. Crime has diminished owing to the prosperity of all classes, as well as to the steady improvement of the Police Force, in which His Highness takes a special personal interest. Strong evidence of the rise in the economic condition of the people is found in the shortage of labour, which constitutes a serious handicap on the progress of Public Works. This was palliated by the importation of labour from outside the limits of the State, but nevertheless constitutes one of the gravest economic problems by which the State is confronted."

Turning to the Report itself we learn that the increase in the number of cultivators was shown by the founding of two new villages, those of Sundergadhi and Anandgadhi, which commemorate the names of His Highness' Mother and Rani. The annual gross revenue of the State amounted to Rs. 20,99,792, *i.e.* three-fourths of a lakh higher than in 1913-14.

The happiness of His Highness' family life was dimmed by the death of his second daughter, Kunvari Shri Kusum Kunwarba, and by the ill-health of the Kotda-Sangari Maharani Sahib during the year. The Raj Sahib's only surviving daughter, Kunvari Shri Sajan-Kunwarba, continued to be under her father's special care. His Highness has no brother: of his three sisters one, Ba Shri Maya Kunwarba, spent the year in her new home at Partapgadh, whose Maharaj Kumar had become her husband in the year 1913-14, while the other two lived at Dhrangadhra, where His Highness made good arrangements for their education. We allow ourselves to say that there is no more important question facing Rulers of Indian States to-day than the education of Darbar ladies. In too many cases at present an

educated Chief has to be content with a totally uneducated, or partly educated, wife, a state of things that cannot lead to real domestic happiness. It was only to be expected that a Chief of His Highness' training and enlightenment should be in the van of the movement towards the education of Rajput ladies. His Highness spent the greater part of the year at Dhrangadhra, from which centre he visited most of his villages. For the first time he visited Mahableshtar, the summer quarters of the Bombay Government. This was in May 1914. At Mahableshtar he had many opportunities of seeing Their Excellencies Lord and Lady Willingdon and the Members of Council, and on May 29th, his birthday, he welcomed Their Excellencies and a large party of other guests at his residence, Wood Lawn. Visits were paid during the year also to Bhavnagar, Morvi, Gondal and Rajkot, and while at the first-mentioned place he opened a Girls' School at Talaja at the request of the founder, Sheth Parmanand Tribhowandas of Bombay. His Highness' liberality on the outbreak of war in August 1914 is alluded to in the Diwan's Introduction. In common with all the other important Chiefs of India, he "placed the whole resources of the State at the disposal of the Crown for the prosecution of the war." Those who are acquainted with the Native States of India know the depth of their loyalty towards the King-Emperor, the genuineness of which was one of Germany's greatest miscalculations. The compiler was on a visit to Dhrangadhra in August, 1914, when Major Hunt, A.V.D., of the Remount Department, came there to select horses from a large number generously offered to Government by His Highness. It was a beautiful evening in the Rains, and the horses, all black Walers, were paraded in front of us. After careful selection thirty-six were chosen by



Major Hunt and sent at once to Bombay to be utilized as remounts for British Cavalry.

Among the Institutions and causes that benefited by His Highness' liberality during the year were the following: the Dharwar College, the Hindu Gymkhana at Mahableshtar, the Rajkumar College, the Jain Apasara, and the Mahomedan Mosque at Dhrangadhra. Should any one attempt to accuse the Raj Sahib of bigotry and religious intolerance, the two last-named beneficiaries in the above list will prove the opposite.

The personnel of the Administration, dealt with in Chapter II., suffered a serious loss during the year in the death of Mr. G. H. Adalja, who had served the State for fourteen years conscientiously and loyally as Accountant-General. In recognition of this His Highness conferred a liberal pension upon his family. An important change took place in the arrangement of judicial matters in the town of Dhrangadhra, whereby a separate Judicial Officer was appointed to deal with the civil work. The reasons alleged for the necessity of the above change were the growing trade of the town and the increase of cases following upon the grant of the right of transfer of landed property.

There were no changes in the system of collecting Land Revenue, and the grant of Permanent Tenure once more produced good results in the improvement of cultivation and an influx of new farmers sufficient to justify the founding of two new villages. The reputation of the Dhrangadhra cotton was maintained, 9000 more acres being brought under its cultivation during the year. Regulations as to varieties of cotton permitted to be sown were introduced, the State allowing the choice of three kinds, viz. Vagadia, Kanvi, and Cambodian. The former was most favoured by farmers. Matia cotton,

largely grown in many parts of Kathiawar, was wisely prohibited, for, though it comes to maturity earlier than any of the above varieties, the staple is inferior, and land which has been under this kind of cotton is injured by the ramifications of its roots.

The Umarda Mahal required a good deal of attention during the year owing to the indebtedness of its cultivators, who were found to have been advanced tagavi in too liberal an amount in the bad season of 1911-12. His Highness generously remitted all the interest due to the State, as well as 20 per cent. of the principal, with the result that a large amount of the debt was paid up during the cotton season.

New arrangements were made for the improvement of the timber and grass-lands of the State, and the planting of trees was encouraged by allowing cultivators under the Permanent Tenure System to sell dead trees on their farms on the condition that new ones were planted in their places. Parts of Dhrangadhra, particularly in the north, are rather bare of trees, and any policy which will increase their number is a sound one.

The revenue from the Salt Works at Kuda again fell, the cause being lack of transport facilities between Kuda on the Ran of Cutch and Dhrangadhra Station. During the year a subject of His Highness was allowed to experiment on the waste water at Kuda with a view to the manufacture of magnesium chloride, with a certain amount of success; this product is used for sizing purposes in cotton mills.

The Veterinary Department was extended by the appointment of a Junior Veterinary Surgeon. This enabled the Head of the Department to tour more widely and to visit more frequently localities attacked by cattle diseases.



In Chapter III., dealing with Protection, the following new rules and enactments were recorded :—The Gambling Act, the Official Secrets Act, and Rules and Regulations regarding surveillance over bad characters.

The Judicial Assistant was given the benefit of an Assistant for the purpose of revising and remodelling all the existing Laws and Regulations in conformity with those now in force in British India. The following Acts were submitted to His Highness for his sanction :—The Factory Act, the Probate Act, the Treasure Trove Act, and the Religious Endowments Act.

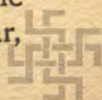
There was no change in the military arrangements.

Although pay in the Police was raised the State found difficulty in recruiting for this Force on account of the high wages paid for labour. Many, in fact, of the existing ranks resigned or deserted.

Turning to the Courts, we read that the Diwani Nyayadhish Court at the Capital was given the power of a Small Cause Court to hear petty suits, while the civil work of the Charadva Mahal was transferred to the Halwad Court.

The Jail and Lock-up arrangements remained the same, and the system of giving prisoners weaving work to do, inaugurated in the year 1913-14, produced encouraging results in the output of carpets and cotton-tape.

In Chapter IV., dealing with Production, Distribution, and Finance, it was recorded that the rainfall amounted to 29 $\frac{3}{4}$ inches, and was fairly well distributed. An important paragraph dealt with the question of the wages of labour : skilled labour averaged about 1 $\frac{1}{8}$ rupees a day, unskilled male labour 9 annas, and female 6 $\frac{1}{2}$ annas. As in the former year labourers for the railway extension had to be imported from Marwar,



Khandesh, Cutch and the Panjab. As the population increases this difficulty will be gradually met. In the mean time for any but ordinary purposes a serious shortage of hands has to be faced.

Nearly Rs. 15,000 was advanced to cultivators for farming purposes from the Agricultural Bank during the twelve months.

It is recorded that the rates for cotton suffered a serious fall on the outbreak of war, and that, to maintain confidence and credit, the State had to make large advances to traders. The situation improved, however, "with the advent of the new crop."

Imports into the Capital increased by over a lakh of rupees, the result partly of higher prices, and partly of the increased well-being of the people.

An attempt was made during the year to increase the use of the excellent building-stone quarried in the State by reducing the royalty claimed by the Darbar to half the former demand. In pursuance of this policy the State and the Bhavnagar Railways offered special facilities for the transport of the stone. But the lack of support from the Bombay, Baroda and Central India Railway restricted the extension of its use to Kathiawar. This industry is one that is capable of considerable development, as the stone, though hard in quality and rather difficult to work, is very durable in its powers of resistance to climatic changes.

As might have been anticipated in a State that is yearly becoming more famous for the quality of its cotton, ginning and pressing facilities were considerably increased. The Factories already existing at Dhrangadhra were improved by the addition of a new one with fifty-two gins and of a cotton-baling press, the latter named the "Ghanshyam Cotton Press," the former bearing the name of Diwan Mansinhji.



The buildings and machinery cost over a lakh and a half of rupees and were opened on March 29th, 1915. Electric lighting was provided for all the five Factories, thus minimizing the danger of fire. As a further insurance against outbreaks of fire three new elevated water-storage tanks were erected and a big well was sunk to supply them. At Halwad eight new gins were added to the existing Factory. During the year the number of gins in the State increased from 178 to 238.

Dhrangadhra, since the installation of electric light, has been one of the best lighted towns in Kathiawar. All the principal streets are lit by incandescent electric lamps. Four new telephonic connections were made in the State during the year, *i.e.* two in the Factories in the Capital, one at Sitapur, and one at Devalia. But for the difficulty of obtaining telephone wire from England the extension would have been greater still. At the end of the year there were twenty-eight telephones in use in the State.

Revenue from all sources amounted to Rs. 20,99,792, and after paying all expenses, including $1\frac{1}{2}$ lakhs towards the liquidation of Government and guaranteed loans, there remained a credit balance at the end of the year of nearly 2 lakhs of rupees.

Vital Statistics and Medical Relief formed the subject of Chapter V.

During the year the Prankunverba Zenana Establishment came into active working at the Capital, though its in-patients had still to be accommodated at the neighbouring Prince of Wales Hospital. Medical relief continued to be given free, and indigent in-patients received food and clothing in addition. The Staff of the Prince of Wales Hospital was increased by the addition of another Sub-Assistant Surgeon. The Report

awarded high praise to Dr. Baria, and to Miss Ruth Dewaji, the Lady Doctor.

The very large increase in the numbers of out-patients proved the popularity of State Medical Relief, and evidenced the fact that "quacks" are gradually losing the support of the lower classes.

No serious epidemics troubled the peace of the State, the increasing popularity of vaccination being shown by the fact that there was not a single case of smallpox. Births increased by 211, and deaths decreased by 111.

The above summary of the year shows with what devotion the veteran Dr. Baria attended to his responsibilities.

The Veterinary Hospital was much more resorted to for sick animals, and the appointment of a Junior Veterinary Surgeon, already referred to, enabled Veterinary Doctor Akbar Khan to pay far more frequent visits to such localities in the State as exhibited signs of horse and cattle diseases.

As before, Chapter VI. recorded the educational progress of the State. It is satisfactory to note that the amount spent on Public Instruction was nearly double what was spent in 1913-14, and that the number of girls attending school continued to increase. Altogether pupils increased by about fifty. The State opened a new Vernacular School at Bhadrishi, and Private Schools increased from four to six.

The Staff of the Sir Ajitsinhji High School was strengthened by the addition of a Graduate in Mathematics, and the teaching of the new science course was begun. The school roll increased by twenty boys, and five out of six sent up for the Bombay Matriculation passed. The results in the Bombay School of Art Drawing



Examination were again quite satisfactory. The equipment of the High School was improved by the addition of a large number of books to the library, and by the purchase of scientific apparatus.

Of the four State Libraries, the locality of one, the "Jasvatsinhji Library," was changed and the Lady Hardinge Institute Buildings were selected as its habitat.

The progress of Municipal Government in the State was dealt with in a special Chapter in the Report, *i.e.* Chapter VII. To the existing Municipalities at Dhrangadhra and Halwad was now added one at Seetapur. It is perhaps hardly necessary to point out how important Municipalities are in the way of training the leading citizens of Indian towns and giving them some insight into public business and local self-government. The Report showed that during the year the Municipalities were under the guidance of State Officials, but it is hoped that in the not very distant future private individuals of sufficient industry and business capacity may be found to take up this important matter. The following were marks of the progress of Municipal Government during the year :—

(1) The appointment of an Officer experienced in road-making.

(2) The purchase of fifteen lamps of 500 and 1000 candle power for the streets not lighted with electric light.

(3) The continuance of the City House Survey, resulting in the preparation of 351 Lekhs, *i.e.* Ownership Documents.

All three Municipalities continued to be financed by the State, their incomes from rates, etc. not being sufficient to meet their expenditure. For example, the income of the Dhrangadhra Municipality amounted to



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THE STATE CARRIAGE.



Indira Gandhi National
Centre for the Arts

Rs. 4,162, while the budgeted expenditure was Rs. 23,000.

Chapter VIII. dealt with Public Works. Besides repairs to existing buildings the following were some of the new works commenced :—

New Record Rooms at the Secretariat. Water-storage Reservoirs and the Ma Sahib's Palace.

New road from Halwad Station to the town, the Wood Hostel, T. G. School, Wadhwan, and the Phalku River Bridge.

Rs. 1,77,450 were budgeted for the Department, but owing to shortage of labour only one lakh of this amount was spent during the year. Besides the above works the State Engineering Department designed and built the new "Ghanshyam Cotton Press" and the "Diwan Mansinhji Cotton Factory" at a cost of Rs. 94,000.

Motor tracks in the State for His Highness' use when touring were developed, Rs. 2580 being spent upon them.

Mr. H. V. Mody, B.A., L.C.E., remained in charge of the Department, and continued to manage it in a manner satisfactory to His Highness.

A special Chapter was devoted to Railway matters, the year being marked by an important extension in this direction. But before dealing with the opening of the line from the Capital to Halwad the development during the year of the line already existing must claim attention. As has been already stated, the line from Wadhwan Junction to Dhrangadhra was opened in 1898 by the great-grandfather of the present Chief.

Gross earnings throughout the year were nearly Rs. 30,000 in excess of the previous year. Two new State Saloons were built at Bhavnagar, and twenty new wagons for the carrying of Dhrangadhra stone were



bought. It has been already recorded that the State royalty for the export of stone was reduced, while additional means of popularizing local stone were devised in the shape of providing at a cost of over half a lakh a siding and a travelling gantry for loading and unloading heavy blocks. The station at Dhrangadhra was improved by the addition of a goods-shed and saloon-shed. Lastly, a flag-station was opened at Dudhrej for pilgrims visiting the shrine there. The above was no mean record of progress.

In May, 1914, the foundation stone of the Carter Bridge was laid by Lieut.-Col. J. B. Carter, Political Agent, Jhalawad Prant. His Highness was at this time at Mahableshtar, but it was considered necessary to waste no time in getting on with the projected railway extension. The Diwan was in charge of the proceedings and the following were the speeches delivered at the function.

DIWAN SAHEB'S SPEECH ON JUNE 4, 1914

"COLONEL CARTER, MR. AND MRS. IZAT, KUMAR SAHEBS AND GENTLEMEN,—Pray allow me in the first place to welcome you, Colonel Carter, on behalf of His Highness Maharana Raj Saheb, and to thank you most warmly for kindly consenting to allow your name to be associated with this River Bridge.

"Before I request you, Sir, to perform the ceremony of laying the foundation stone of the Carter Bridge, I would crave your indulgence if I take up a little of your time in giving you a short account of the beginning and progress of railway enterprise in this State. It was His Highness Sir Mansinhji, the great-grandfather of the present Ruler, who first conceived the idea of having a railway line between Wadhwan Camp and Dhrangadhra in 1896, and he afterwards formulated his proposals to the Government, who were pleased to



accord their sanction to the construction of the existing Dhrangadhra Railway. The foundation stone of the existing Railway was laid by His Excellency Lord Sandhurst, the then Governor of Bombay, in December 1897, and the line was declared open for traffic in June 1898 by Colonel Hunter. At the time the existing line was opened it was expected that the existing railway would yield an approximate revenue of 3 per cent. on the capital outlay, but now we find, thanks to the excellent and economical arrangement, that the existing railway pays interest of nearly 7 per cent. over and above giving very large facilities to the travelling public and to trade in general.

"His Highness Sir Mansinhji thought of having some work of public utility constructed in the last Chhapania Famine, and he, as pioneer of railway enterprise in this State, hit upon the idea of having an earthwork embankment made between Dhrangadhra and Halwad, which was subsequently extended to Deolia, the town situated at the extreme limit of this State. He solicited the permission of the Government of India to construct the embankment and the Government of India were pleased to accord their sanction. Captain Money Shewen, R.E., whose services were kindly lent for this undertaking, surveyed the country and made an alignment for the existing embankment. The embankment was made from Dhrangadhra to Deolia and from Deolia to Malia, broad enough for a broad-gauge line, as at that time it was considered probable that Viramgam was to be linked up with Karachi by the existing system of the B.B. & C.I. Railway. The project however fell through for certain reasons, and His Highness Sir Mansinhji did not live long enough to see the Dhrangadhra Railway extended towards Halwad and Malia.

"His present Highness felt the necessity of having a railway after the Famine of 1911-12, and he thereupon approached Government at the close of the year 1912 to have his present railway extended as far as Halwad and in the end to Malia, and, thanks to the strong support



given to His Highness' proposals by then Political Agent, Jhalawad Prant, and by the Agent to the Governor in Kathiawar, the Government of India were pleased to sanction this extension in 1913.

"The present State Railway being worked by the Bhavnagar Railway, it was considered desirable to entrust the construction of this extension to the Bhavnagar Railway Management, who were this year kindly authorized by the Bhavnagar State to take this work in hand, and I take this opportunity of expressing my thanks to the Bhavnagar Darbar for acceding to our request.

"Mr. Wheeler and Mr. Izat kindly took all the preliminary work into their hands, and Mr. Izat, in the absence of Mr. Wheeler, as Manager and Executive Engineer, is eagerly and energetically trying to push forward the construction; and let us hope that he will have the line completed in good time for having it declared open at the hands of His Excellency the Governor of Bombay, who has kindly promised to visit Dhrangadhra next cold weather. It is a matter of great pride to us all that the construction work of the whole extension has been taken up by a resident of Halwad and a subject of His Highness, by name Mr. Prabhashanker, who has considerable experience of building railways and who, I hope, will expedite the work as far as possible.

"It is also proposed to have a siding for the famous stone quarries near Dhrangadhra, because at present the cost of carting stone to the railway station from the quarries is quite prohibitive.

"The Halwad Railway is expected to give a very fair dividend, over and above the direct and indirect advantages which the railway invariably brings in its train by the development of trade.

"Without taking any further time I would now request you, on behalf of my master, His Highness Maharana Raj Saheb, kindly to perform the ceremony of laying the foundation stone of the 'CARTER BRIDGE'.



which will be a lasting and tangible record of His Highness' warm regard and friendship for you.

"Before I close I should not fail to express my thanks to you, Sir, Mr. and Mrs. Izat, and other visitors, for kindly gracing this occasion by their presence here to-day."

COLONEL CARTER'S REPLY

"DIWAN SAHEB, MR. AND MRS. IZAT, KUMAR SAHEBS AND GENTLEMEN,—It gives me great pleasure to be here to-day, at the request of His Highness the Raj Saheb, to perform this interesting ceremony. I have listened with much interest to the Diwan Saheb's account of the origin and progress of railway enterprise in Dhrangadhra State. It is most satisfactory to know that His late Highness Sir Mansinhji's farsighted policy should have met with such happy results and that the existing railway yields on an average 7 per cent. instead of only 3 per cent. as originally expected.

"I feel highly honoured in having my name associated with this—the first bridge on the new railway, which, it is hoped, will do so much to develop the State and afford a convenient means of distribution for the produce of the interior. Many changes have taken place since I first came to Kathiawar fourteen years ago, but perhaps the most important is the spread of railway communication through the Province. Then the only existing railways were the lines from Rajkot to Veraval and Jamnagar, Bhavnagar to Wadhwan, Dhola to Porbander and the Morvi Railway.

"Since then the Chiefs of Kathiawar have realized the great benefit to be derived from the construction of feeder railways and now branch lines are open from Shahpur to Bantwa, Junagadh to Visavadar, Sihor to Palitana, Dhasa to Kundla, Botad to Jasdan, and Khijadia to Gavadaka. So the Province has now a network of railways and the whole country is being developed and opened up.

"His Highness the Raj Saheb, whose genial presence



we miss from among us to-day, is one of the most enlightened Chiefs, and since his accession to the Gadi the name of Dhrangadhra has stood for progress.

"It would be out of place, I think, to-day for me to mention the many reforms and administrative measures for the good of the State and people that His Highness, with the help of his capable Diwan, has introduced. It is sufficient to say that His Highness has shown himself to be an efficient and able Ruler and one who has the interests of his State and people at heart.

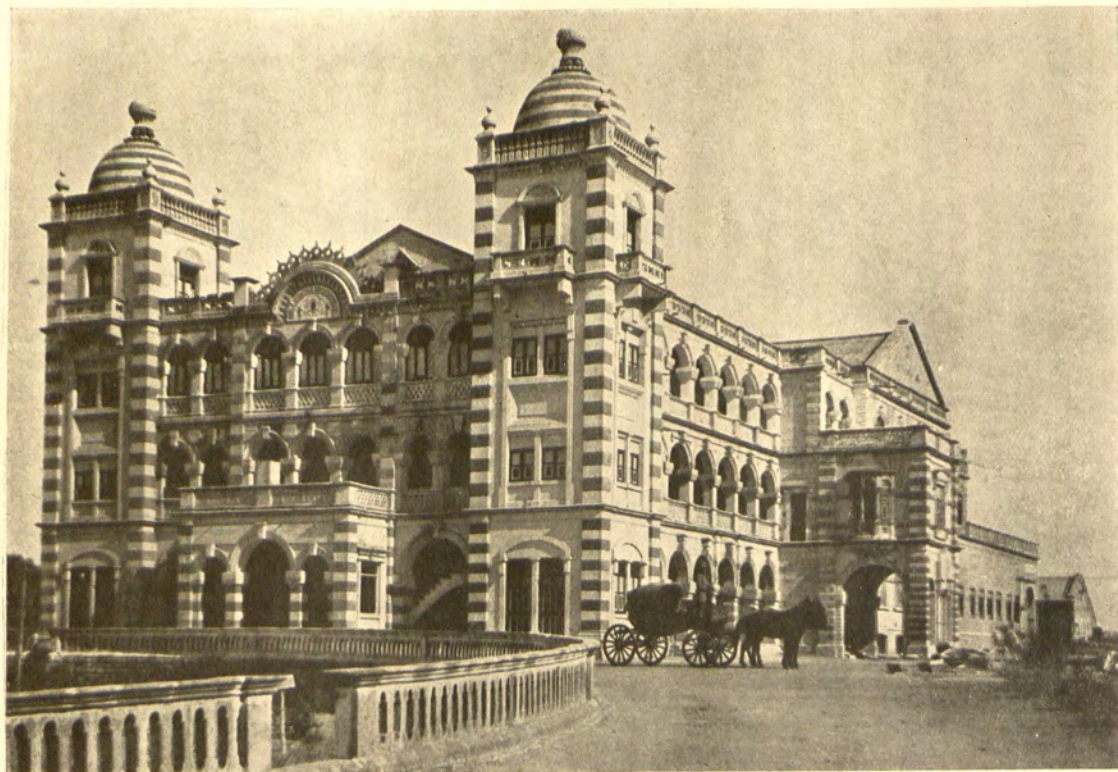
"The fact that the construction of this Railway is being undertaken by the Bhavnagar State Railway is an illustration of the excellent relations existing between His Highness and other Chiefs of Kathiawar. I feel sure that the work has been well placed in Mr. Izat's capable hands.

"It is very satisfactory that the contractor Mr. Prabhashanker is a subject of His Highness, and that fact alone should suffice to make him put forth his best work so that all may be ready for the opening ceremony by His Excellency the Governor next cold weather.

"I wish all success and prosperity to His Highness the Raj Saheb and the Dhrangadhra State."

The extension work was in the hands of Lieut. Izat, R.E., and it was hoped to finish it so that His Excellency Lord Willingdon could open the line during the winter of 1914-15. But the outbreak of War prevented the former from finishing the work, for he was sent on active service. The line, however, was available for goods traffic from the beginning of 1915 and for passengers less than two months later, though owing to the War His Excellency could not leave Bombay to carry out his promise of declaring it open. In the absence of the Governor of Bombay, Mr. Sladen, I.C.S., his Agent in Kathiawar, was asked to perform this interesting public function, the date selected being March 3rd, 1915.





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THE HIGH SCHOOL, DHRANGADHRA.



The following were the distinguished guests present and the speeches delivered :—Mrs. Sladen, His Highness the Thakore Saheb of Morvi, His Highness the Thakore Saheb of Limdi, Mr. and Mrs. Tudor-Owen, Kumar Shri Lakhdhirji Saheb of Morvi, Major and Mrs. Harold, Lt.-Col. Kilkelly, I.M.S., Mr. Brown, Mr. Hanson, Mr. and Mrs. Blgrave, Mr. Izat, I.C.S., Mr. Cowie, Mr. Orphanidi.

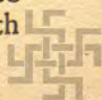
SPEECH OF H.H. THE MAHARANA RAJ SAHEB OF
DHRANGADHRA AT THE INAUGURATION OF THE
HALWAD EXTENSION OF THE DHRANGADHRA STATE
RAILWAY, MARCH 3RD, 1915

“MR. SLADEN, YOUR HIGHNESSES, LADIES AND GENTLEMEN,—My first pleasant task this morning is to welcome you to my Capital on the auspicious occasion of the opening of the Halwad Extension of the Dhrangadhra State Railway, and to thank you for your ready response to my invitation. My thanks are especially due to Mr. and Mrs. Sladen for their presence here. As you all know, it was my cherished desire that His Excellency the Governor should inaugurate the new railway, which I believe will exercise a material influence in improving the condition of the people of the State, and Lord Willingdon had so far consented as to include a visit to Dhrangadhra in his programme for the cold weather. But the dislocation of all official plans brought about by the War compelled the abandonment of the visit ; whilst we all appreciate the cause, we deeply regret the result. We can find compensation, however, in the presence of the honoured representative of the Governor in Kathiawar, and I am particularly grateful to Mrs. Sladen for making the time to be present on the eve of her departure for England.

“One of the pressing questions which confronts all responsible for the administration of India to-day is the protection of the country from shock of drought. Now



Dhrangadhra, like so many other parts of India, is and always must be mainly an agricultural State. Nor can we hope very largely to protect that agriculture against the consequences of an erratic rainfall by the construction of irrigation works, though we are steadily encouraging the sinking of wells. We are therefore thrown back on the improvement of communications, which allows the harvest of good seasons to be marketed economically and such local industries as are promising to grow, whilst at the same time facilitating the relief of distress in years of drought and increasing the efficiency of the administration at all times. It was with these objects in view that my great-grandfather, His Highness Sir Mansinhji, conceived and executed the idea of a metre-gauge railway connecting Dhrangadhra with Wadhwan, thus placing the Capital of the State in contact with the main line of the B.B. & C.I. Railway and the Kathiawar system. This line was constructed in 1898 and on the average pays 7 per cent. on the capital invested. But before this connection was made there were two alternatives before the State, each of which included the construction of a line to Malia. My great-grandfather was content, in the first instance, to complete the first link, but within a year of the opening of the line he realized so clearly the advantages of the railway that he resolved to carry out the extension planned in 1898 and ordered the construction of the necessary embankment from Dhrangadhra to Deolia as a famine work in 1900. Unfortunately death cut short these activities, and his successor, my honoured father, was so straitened by the effect of Chhapania—the disastrous famine of 1899–1900—on the finances of the State that the execution of the project had to await happier times. The value of the existing line and the necessity for its extension were brought vividly home to me during the famine of 1911. With railway facilities at Dhrangadhra and Sitapur it was much easier for the State to relieve the people and feed the cattle of these Mahals than those in the interior : hence the people of Halwad and Charadva approached me with



a petition that the long-contemplated extension should be undertaken. Even then, owing to other and pressing financial calls, I could not meet their requirements as far as I could have wished : but I obtained the sanction of Government to an extension as far as Halwad and entrusted the work of construction to the Bhavnagar Railway Administration in April 1914.

"The line we are now met to inaugurate runs from Dhrangadhra to Halwad, and is nearly twenty miles in length exclusive of the quarry-siding of about two miles. It is estimated to cost six lakhs of rupees, of which over five lakhs have actually been expended, and we hope that the total cost will be within the estimates. Financially the enterprise is expected to be a profitable investment, inasmuch as Halwad is the old Capital of the State and is now the second town in Dhrangadhra and the centre of a valuable cotton industry. Moreover, we hope through the agency of this line to develop the quarrying industry. Dhrangadhra stone is recognized as being hard and durable, and the exports will certainly increase through the cheapening of the cost of carriage, the reduction of the royalty and the lowering of the railway freight. We can, therefore, confidently expect a fair return on the capital invested. But, even if this is not forthcoming, I shall feel amply repaid by the knowledge that the line has added to the convenience and prosperity of my people and has increased their facilities for profitable trading. So convinced am I of the utility of the line that I still entertain the hope of seeing it prolonged to Malia, a further twenty-six miles, and I am confident that this is a work which the Agency and the Malia Taluka will facilitate.

"My thanks are due, in a special degree, to those who have brought the work to the stage of completion. First to His Highness Sir Bhavsinghi of Bhavnagar, who permitted his Railway Officers to superintend the construction and offered them every facility therefor. His friendly interest stimulated the activity of Lieutenant Izat, R.E., the then Manager of the Bhavnagar

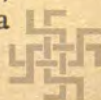


State Railway, who threw himself most energetically into the prosecution of the work. Owing to the scarcity of labour, arising from the War and other causes, we were often anxious lest the line should not be completed in time to move the current cotton crop, but his confidence and capacity dispelled all our fears. Lieutenant Izat had to leave in the middle of the work in response to the demands of Military duty, and this carries our thoughts for a moment to the tremendous struggle in which the Empire is now engaged—a struggle in which we are proud to know that India is taking her full part, and which, we are confident, will lead to an honourable and durable peace. It is a remarkable demonstration of the power of the British Empire and the protection afforded to every part by the British Navy that in the midst of this world struggle we should be able calmly and peacefully to proceed with the execution of works of domestic importance like the railway. After the departure of Lieutenant Izat the work was controlled by Messrs. Blagrove and Izat (Junior) who have pushed it rapidly to completion, their efforts having been zealously supported by Mr. Naoroji.

“And now, Mr. Sladen, I ask you to open the Halwad Railway, not merely by formal declaration, but by starting the first train and passing it over the ‘Carter Bridge,’ the foundation stone of which was laid in May last by my old and valued friend, Colonel Carter. I do so with the assured knowledge that you are inaugurating a work which will add materially to the resources of the State and to the prosperity and convenience of its people.”

MR. SLADEN'S REPLY

“YOUR HIGHNESS, LADIES AND GENTLEMEN,—The progress in Railway construction, even in the comparatively short time since I came to the Province, has been remarkable. There have been opened the Junagadh-Bilkha Branch, subsequently extended to Visavadar, Dhasa-Kundla Branch, the extension of which to Mhowa



and Port Albert-Victor has already received approval, the Khijadia-Amreli-Dhari Branch Line, and the Botad-Jasdan Branch, and, besides the extension to Mhowa and Port Albert-Victor already mentioned, there are sanctioned the long delayed Dholka-Ranpur connection and almost settled the important Veraval-Una Line. Considering the total area of Kathiawar the above appears to be a record difficult to eclipse, and in addition Kathiawar Railways all seem to pay, your Highness' own line to Dhrangadhra among them, I am interested to hear, in spite of the high proportion of the expenses of administration entailed by five different managements, five Managers, five Traffic Superintendents, and so on, five sets of accounts, advices, etc., and five officers corresponding with one another. His Highness, I believe, does not contemplate the separation of his State line, and I congratulate him on having the Bhavnagar State Railway to construct and manage this Halwad Extension for him. It is not only the pioneer railway system in Kathiawar, but I think I may say, without offence to any other management, that it still leads the way. Whether the Halwad Extension will prove immediately remunerative in the sense of paying good interest on the cost of construction time alone will show. I hope the expectation of a fair return will prove correct. That it will benefit the State indirectly is certain. The reduction in the cost of carriage of cotton alone will probably bring a considerable area of waste land under cultivation and the facility afforded to the export of Dhrangadhra stone may have far-reaching results. Apart from material advantages like these, which bring revenue into the State Treasury, the railways, as His Highness has recognized in terms worthy of the Chief of a large State, will afford many conveniences to his people. Some three or four years ago a serious controversy was on foot anent the carrying to State factories for ginning cotton grown in State villages. His Highness at that time recognized that the convenience of his subjects was of more importance than the adherence to



the old-fashioned idea of the State's interests being at stake, if the cotton were allowed to be ginned outside the State. In other directions, too, a spirit of conciliation has been apparent, and a sincere anxiety to strengthen the relations between the State and its subjects. Progress is assured where the State is administered on such enlightened principles, and the Dhrangadhra State affords a striking example of the truth of this statement.

"It is very gratifying to find that the capital cost of the new portion of Railway, costing approximately six lakhs, has been financed out of available balances after making liberal provision for the liquidation of loans entailed by famine.

"His Highness the Raj Saheb is now about to take us to Halwad in the first passenger train that has been on the new line, and I must not detain you too long. Halwad is a place which I shall always remember; my first Christmas in Kathiawar was spent there with His Highness; the palace built by Sir Ranmalsinhji is peculiarly attractive both from the picturesque position of the solid pile standing sheer from the lake and from the decorative carving round the quadrangle inside; lastly, there is at Halwad the capital founded over 400 years ago by Raj Rajodharji, a monument to Rajput bravery, which is, I think, unique in Kathiawar. Nowhere else does one find the commemorative stones in such profusion, telling of the brides and wives who followed their lords to the pyre.

"Those were days when every man tended his plough with his weapon at his side, when every village watch-tower was manned, and the call to arms was frequent, and fighting was man's pride. Those days of internal strife have ended, and we are proud as Englishmen to have been the instruments by which milder means have been introduced for settling disputes, and peace has been maintained for a hundred years.

"But to-day, when the Empire needs fighting men and India has sent her regiments to fight in the Empire's cause, when every week come accounts of the staunch-





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RIVER SCENE WITH MAHARAJA'S PALACE.



ness of these regiments and the heroism of individual sepoys and officers who have won distinction, does it not seem strange that the Rajputs of Kathiawar hang back? Does it not seem almost incredible to be told, as I was told a few days ago, of women who drove their husbands and sons from the villages so that the recruiting parties should not have speech with them? How is one to kindle their imaginations, to bring home to them that it is their own forefathers who have done the great deeds recorded in history and on the pahalia stones outside the villages, to revivify the blood of these warriors which runs in their veins, and persuade them that it is time they should bestir themselves, abandon their opium, and seize the opportunity of joining in the struggle, and of sharing in the victory which will weld every State closer with the Government and India closer with the British Empire?

"Your Highness has referred very kindly in your speech to Mrs. Sladen and myself, for which I thank you. I can assure you it has given us both great pleasure to be here where we always receive such a cordial welcome. I had hoped, like you, that His Excellency Lord Willingdon would have opened this line, but, since this could not be, I feel fortunate in having been here to take his place, and I congratulate you on its completion and all that it means to your State. I now declare it open along with the Carter Bridge over which we shall pass."

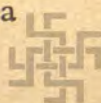
The following speeches were made by His Highness the Maharana Raj Saheb on March 2nd, 1915, at the Banquet given at the Palace in honour of Mr. and Mrs. Sladen and the other distinguished guests.

THE ROYAL TOAST

"MR. SLADEN, YOUR HIGHNESSES, LADIES AND GENTLEMEN,—It is with feelings of profound loyalty and devotion that I rise to propose a toast dear to



every true Indian heart—that of His Majesty the King-Emperor of India. Before he ascended the throne His Majesty prepared himself by study and world-wide travel for the responsibilities of his great office. Soon after his accession he crowned this work by visiting India to announce in person his coronation to his Indian people. That visit, marked by the very important developments in Indian policy proclaimed at Delhi, revealed to us not only His Majesty's virtues as a sagacious statesman and far-seeing monarch, but his intense love for his Indian people and his ardent care for their welfare. By the love for this country and trust in its people which have characterized all his actions he has drawn closer the bonds which link India with Great Britain, and strengthened the ties of allegiance and affection which bind Princes and People to his throne and person. We all know His Majesty's passionate attachment to the cause of peace, which he inherited from his illustrious father. But when peace with honour was made impossible in consequence of the aggression of German militarism, he led a truly united people into war. We in India felt the stimulating influence of his messages to the Empire and to India; we have been proud and happy to place ourselves and all our resources at his disposal for the successful prosecution of the War; and we rejoice that he has accepted the services of the Indian Princes and their forces, and thus given us an opportunity of showing our complete identity, in bad weather as in good, with the great Empire whose existence has been thus rudely challenged. And by his presence with them in the field and his constant solicitude for the sick and wounded His Majesty has shown his close sympathy with the Indian troops and his appreciation of their constancy and devotion. I venture to associate with this toast the embodiment of Imperial womanhood, Her Imperial Majesty Queen Mary, and His Royal Highness the Prince of Wales, who by his quiet and unostentatious service in the field has won a very warm place in our affections. It is, indeed, with a



heart surcharged with emotion that I ask you to pledge with me the health of Their Imperial Majesties the King-Emperor and the Queen-Empress and of His Royal Highness the Prince of Wales, and to join with me in an earnest prayer to the Great God that complete success may crown the British Arms, so that under the ægis of the Crown the Empire may be led through war to greater peace, prosperity, and freedom."

TOAST OF THE EVENING

"YOUR HIGHNESSES, LADIES AND GENTLEMEN,—I give you the toasts of the guests of the evening, and ask you to join with me in wishing all health and happiness to our friends Mr. and Mrs. Sladen.

"Nothing is more difficult than to say, in the presence of those we honour and admire, what we think of them. Perhaps, then, I may be excused if I escape from the difficulty by borrowing the words of one who had the best of titles to speak. Lord Sydenham, the immediate predecessor of Lord Willingdon in the Governorship of Bombay, once said that the qualities required of the Agent to the Governor in Kathiawar form a rare combination of winning manners and inspiring temperament. He must possess knowledge of many kinds, but he must not be too ready to apply it; it is his to help, but not to enforce. Nothing could more fitly apply to our friend Mr. Sladen. In him the Chiefs of Kathiawar have found a helper and friend; by his fairness and tact in dealing with the delicate questions which must come before the Agency he has endeared himself to all. In his social duties he has found an active coadjutor in Mrs. Sladen, whose kindness has won our affection, and has made the Residency at Rajkote delightful even to the most reserved of us. Mrs. Sladen is soon leaving Kathiawar for home, and I know you will join with me in wishing her *bon voyage*. I give you the toast of 'Mr. and Mrs. Sladen.'"



TOAST OF THE GUESTS

"The last toast which I have the pleasure of giving you is that of the Guests who have so kindly responded to my invitation and whose presence is so gratifying to us. I most heartily welcome you all, Brother Chiefs, Ladies and Gentlemen, to my Capital on such a happy occasion as the opening of an important extension to my State Railway. I shall always remember with gratitude and pleasure your presence here. Now I ask you to fill your glasses and drink the health of my guests."

The Report for the year ended with Chapter X., headed "Miscellaneous." The chief feature of this chapter was the paragraph stating that during the year the State purchased its own Printing-Press Plant, the machinery bought being worked partly by hand, partly by electricity. His Highness' Private Secretary was placed in charge of this new Department.

The chapter recorded the progress of the Dhrangadhra Anathasharam and of the State Officers' Club. The latter continued to be the evening meeting-place of His Highness and his Officials, and it is unnecessary, perhaps, to point out the utility of such an institution. The friendly rivalry of the tennis court and the billiard table can do much towards making and preserving cordial relations between the Officers of the State, and towards the creation of that spirit of unity and common purpose which is so necessary in a body of men each of whom forms part of one machine. His Highness' accessibility and simplicity of character are never seen to better effect than during his regular evening visits to the Club. The writer has often visited the Club, and can testify from personal experience to the harmony prevailing within its precincts.



We have now come to the end of the year 1914-15, a year, once more, of progress and steady development. The fact that since His Highness' accession to the gadi the principal offices in the State have remained in the same hands is noteworthy, as all those who have experience of these matters will agree. A constant change of Officers is fatal to real progress and is a sure sign of inefficiency. The old saw about not changing horses while crossing the stream is applicable here. All Indian States at the present moment may be described as "crossing the stream," in the sense that after a long period of stagnation, amounting often to retrogression, general development is the rule rather than the exception. Under wise guidance Indian States have a great future before them, but year by year the responsibility of a Chief becomes heavier. His difficulties, too, increase, for owing to the limitations of human nature autocracy is not an easy form of government to justify in these democratic days. Russia has condemned it, and we hope that after the war it will be a prisoner at the bar in Germany and Austria. But many States are reading the signs of the times. It is for this reason that we welcome the increase of local self-government in Dhrangadhra, the spread of education, and various other measures for the improved well-being of the people. We believe that few States are ready yet for representation and a constitution. Until this day comes they are probably best off under a paternal autocracy.

1915-1916

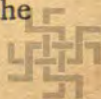
We come now to the Report of the year 1915-16. As in the two previous years, we take the liberty of making use of the Diwan Sahib's Introduction to his account of the year and its progress.

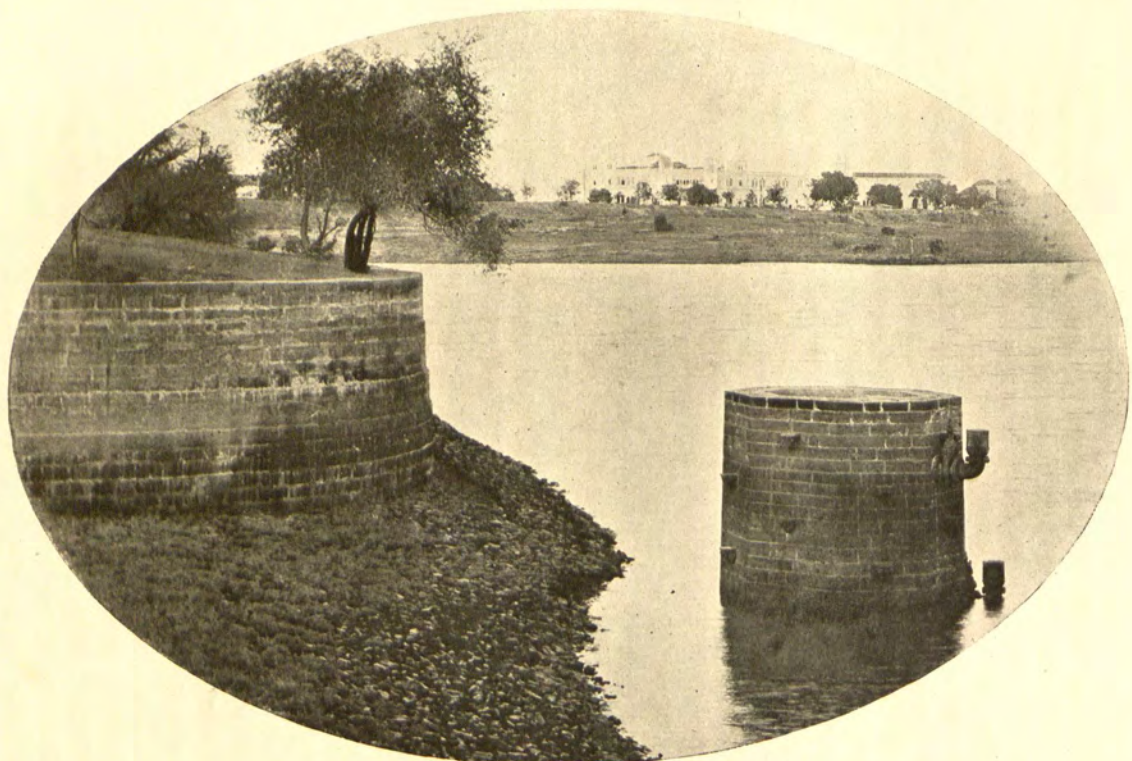


"The period embraced in this report was again overshadowed by the War. Although the protection of the British Navy and the tenacity of the soldiery of Great Britain and her Allies have kept the scene of conflict so far from the shores of India that it is difficult to realize the Titanic character of the conflict in which the nations are locked, still it must always be present to the minds of thinking people. It has been the privilege of this State to bear its modest part in assisting the progress of the British arms; it stands to-day equally ready to render any further service that may be within its means.

"The foundations of the prosperity of Dhrangadhra are rooted in the land. In a state where the possibilities of irrigation are limited, this prosperity must wax and wane according to the character of the seasons. Unfortunately the monsoon of 1915 was unsatisfactory; the early rains failed, and, although the late rains in September were unusually good, encouraging the growth of winter crops, it was a lean year. Happily the favourable character of recent seasons had strengthened the resources of the ryots. They were at once furnished with loans for the growth of well-irrigated crops, and the encouragement given to the digging of wells of recent years proved its value. The measures taken to stimulate the storage of fodder and to prevent its export were of material use. In Gujarat a fodder famine is almost more to be feared than a food famine; but these measures, supplemented by a Cattle Camp for the assistance of the indigent, prevented any great loss of animal life. Steps have already been taken to repair the wastage. In these ways the people of the State were able to win through the lean year without any serious disturbance of their economic and social condition.

"Whilst the unfavourable season affected, it was not allowed to arrest the policy of the Durbar systematically to improve the economic status of the people on the land. The introduction of the Butta system, which gives the ryot a permanent interest in his holding, with facilities for alienation, has proved so popular that the





THE LAKE AT DHRANGADHRA.

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Indira Gandhi National
Centre for the Arts

influx of cultivators into the State continues. Two new villages were founded, whilst substantial additions were made to those recently established. Nearly seventeen hundred acres of waste land were brought under the plough and the uncultivated area, which consists for the most part of inferior soil, is being steadily reduced. Whilst there is no scope for major irrigation-works, the policy of protecting the agriculture of the State through the sinking of wells is being steadily pursued. A steam boring plant has been acquired for this purpose. At Tikar the installation of a pumping plant for lift-irrigation has given good results, and the possibility of extending this form of protection will be carefully studied. Tagavi advances are freely made for all agricultural improvements. Socially an important event was a Conference of Kadva Patidars—a class largely represented in the State—with a view to concerted action in order to improve their social condition.

“Notwithstanding the weakness of the monsoon—the rainfall was only 7·15 inches as compared with an average of about 23—the economic position of the State continues to improve. The imports amounted to Rs. 18 lakhs and the exports to Rs. 52 lakhs. The value of cotton, the staple source of wealth, after a rapid fall arising from depression in the mill industry, rose to a satisfactory level and the ryots secured remunerative prices. The revenue amounted to Rs. 21 lakhs, which, after allowing for an expenditure of Rs. 1,50 lakhs in repayment of the Government and guaranteed loans and the outstanding expenses of the Dhrangadhra-Halwad Railway extension, met all current demands and permitted the carrying forward of a substantial balance of Rs. 3,22 lakhs in cash and in kind. Labour, both skilled and unskilled, is dear and in short supply—an expressive indication of the steady improvement of the material condition of the people. The demand for education is growing: it is met by the provision of free education, primary and secondary, and the establishment of scholarships which enable promising students



to proceed to higher courses of study. The commercial possibilities of the State are being exploited, and the Durbar lends money at low rates of interest, in some cases free, in order to encourage those who stand in need of financial assistance, whether in agriculture or in trade.

"Evidence of the growth of these ameliorative agencies was brought before His Excellency the Governor of Bombay and Lady Willingdon, during a visit to the State which made a deep impression on all classes; it is the steadfast intention of His Highness to foster them and so to stimulate the progressive forces that are raising the status of the Durbar and the people."

Beginning with Chapter I., we read that, owing to the continued influx of new cultivators into the State, it was possible to found two new villages, those of Nawa-Ghanshyamgad and Sajangadh, whose names commemorate those of His Highness and his elder daughter. The number of villages in the State, therefore, increased to 150. The next census, which takes place in 1921, should show a considerable increase in the population.

In spite of the fact that the year was marked by failure of the early rains, the revenue exceeded that of 1914-15 by the best part of half a lakh. The health of the Raj Sahib remained good, but that of the Kotdawala Maharani did not improve during the year. His Highness' family was increased by the birth of a daughter in January 1916. Among other events in the Raj Kutumb Ba Shri Mayakunvarba visited her brother the Raj Sahib at home in February, her husband, Maharaj Kumar Shri Mansinhji of Pratapgadh, arriving at Dhrangadhra later.

His Highness held a Durbar on April 13th in honour of the birthday of his brother-in-law.



It is satisfactory to note once more that the good relations between His Highness and his Bhayats, which have been a feature of his rule, continued with very few exceptions. The two Kumars, Samarsinhji and Narsinhji, remained at the Rajkumar College during the year, where their progress was well reported on by the Principal. Outstanding disputes with the Malwan Bhayats and the Vantias of Devalia were amicably settled. Relations with the Officials of the Paramount Power were most satisfactory.

The most important event during the year was the visit of His Excellency the Governor of Bombay and Lady Willingdon in February. Dhrangadhra was *en fête* for the occasion, and after the party had been met at the station by His Highness and his principal Officers, Their Excellencies drove in procession to their residence, the Ma Sahib's Gardens, which had been beautifully decorated and refurnished for their welcome. After a rest the afternoon was spent in seeing the principal Institutions of the city; and in the evening a State Banquet was held at the Ajit-Nivas Palace. The following speeches were made on this occasion :—

“His Highness, in submitting the Royal Toast, said :—‘Your Excellencies, Mr. Maconochie, Thakor Saheb, Ladies and Gentlemen,

“‘It is with profound feelings of loyalty and devotion that I rise to propose a toast so dear to all of us—that of His Imperial Majesty the King-Emperor of India.

“‘The Royal visit to India, crowned with the Durbar boons and the beneficial administrative measures then announced in person, revealed to us His Majesty's great virtues as a sagacious statesman and a benevolent, peace-loving monarch. By his intense love for the people and Princes of India, his gracious care for their welfare, his genuine love for this great Dependency and



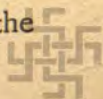
trust in its varied peoples, which have characterized all his actions, His Majesty has drawn closer the bonds which link India with Great Britain and strengthened the ties of allegiance and affection which bind every Indian to his throne and person.

“The present gigantic War has revealed to us other aspects of His Imperial Majesty’s virtues and he is now known to us as a firm friend and affectionate ally of all those who stand for righteousness, humanity and the redemption of solemn pledges, be they found on scraps of paper or be they mere unwritten words of honour. We have one and all, high or low, in India identified ourselves completely, in bad weather as in good, with the Great Empire whose existence was rudely challenged by the product of so-called ‘Kultur’—the militant Central Powers. By his frequent visits to the soldiers from all parts of the mighty Empire fighting on the field, and his constant solicitude for the wounded, His Majesty has shown his close sympathy with the Indian and other troops and his warm appreciation of their constancy and devotion.

“Ladies and Gentlemen, in the Royal sympathy for the sick and wounded Her Imperial Majesty the Queen-Empress has so readily and heartily co-operated that I naturally feel prompted to associate her honoured name with this toast, as well as that of His Royal Highness the Prince of Wales, who has, by his actual service in the field, won a very warm corner in our hearts.

“With my heart surcharged with these sentiments of loyalty and devotion I ask you, Ladies and Gentlemen, to pledge with me the health of “Their Imperial Majesties the King-Emperor and the Queen-Empress and of His Royal Highness the Prince of Wales,” and to join with me in an earnest prayer to the Great Almighty that complete success may crown the valiant British Arms and that Their Majesties may live long and happily to rule over our mighty Empire and lead it to greater peace, prosperity and freedom.’

“His Highness then rose to propose the toast of the



evening—the health of his illustrious and honoured guests, Their Excellencies Lord and Lady Willingdon. He said:—‘In the first place I offer Your Excellencies a hearty welcome, with a sense of gratitude to you for making it convenient to accept my invitation and visit my State.

“‘Ladies and Gentlemen, to me nothing is more difficult than to say, in the presence of those whom we honour and admire, what we think of them and it is not for me, a young man, to dilate upon the manifold virtues of Their Excellencies. They are so well known that we simply have to learn lessons from them. First and foremost amongst these virtues stand their charming courtesy and their amiability. I remember with joy and gratefulness the kindness and consideration that was shown to me at Mahableshtar in the summer of 1914. This friendly treatment induced me to request them to visit my Capital. It was then my cherished desire to have the opening ceremony of the Dhrangadhra-Halwad Extension of my State Railway performed at the hands of His Excellency, but the dislocation of all official programmes brought about by the War compelled the abandonment of the projected visit for the time being.

“‘Here I may pause, and dwell for a moment on the relief from the horrid din of war afforded by the inspiring example of the statesmen to whom, under the Crown, our destinies have been committed, Lord Hardinge and Lord Willingdon. We are fully conscious of the heavy strain imposed upon them by public labours and private anxieties; still we draw fresh courage from the admirable patience and cheerfulness with which they discharge their official and social duties. These are the qualities that have endeared Their Excellencies to us and won our affection and devotion. They have always respected the privileges of the Princes of India and maintained their prestige and we are extremely grateful to them for the deep interest they evince in our welfare. I may here say, without fear of contradiction, that the



present tour of His Excellency is an additional proof of his desire to see and know Kathiawar by visiting us in our own homes. I hope that Your Excellency will remark the changes that have slowly but steadily taken place in this Province, and brought it on a level with the other parts of the Presidency directly under the administration of the British Government. Dhrangadhra also has had the fortune to share in the great improvements that have taken place since the visit of Your Excellency's predecessor in office, Lord Harris, more than twenty years ago. This State and the most important parts of its territory have since then been linked with the other railways in Kathiawar and with the B.B. & C.I. system. The advent of the railway has given a very beneficial stimulus to agricultural and industrial advancement and has considerably increased the capacity of the ryot to face lean years like the present one.

"I cannot conclude without expressing my warm admiration for the manifold activities exhibited by Her Excellency Lady Willingdon in the cause of humanity, and the energy and skill with which she has organized the women of Western India so as to lighten the burden of our soldiers in the field and alleviate the pain of the sick and wounded.

"Again I thank Your Excellencies for your kindness in visiting my State. Now, Ladies and Gentlemen, I ask you to join me in drinking the health of Lord and Lady Willingdon and in wishing them long life and every happiness.

"His Excellency in reply said :—'Your Highness, it gives me very great pleasure indeed to visit you in your own capital city and to renew our personal friendship. First, I have to thank you for your reference to any services that I may have performed. If any satisfaction has been given by these services, it has in no small measure been due to the support and encouragement which Government have received from Princes and people alike in the whole of the Bombay Presidency. Especially have you in Kathiawar given splendid assist-





THE LAKE AT DHRANGADHRA: ANOTHER VIEW.

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ance by your energy in furnishing every conceivable help : whether it be in matter of motor ambulances, or of material, or again of men, Kathiawar has performed a truly noble part. Indeed, His Majesty the King-Emperor must feel that nothing has been a source of greater comfort to him or a greater bulwark to the Throne than the knowledge of the unswerving loyalty and unstinted support of India in this great War.

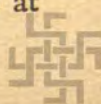
“ I should have liked, Your Highness, to have visited you here in your own State before this. Circumstances however conspired to make that wish impossible of fulfilment. Now, however, that the opportunity has arisen, I am delighted to come and see you and learn of all your necessities and activities. I may tell you that I have a considerable knowledge of what is going on in Dhrangadhra, and my friend on my left keeps my memory fresh. I must confess that I, like Your Highness, find it difficult to speak of a person's worth in his hearing ; but it is impossible for me not to congratulate you upon the administration of your State, which you maintain in a vigorous and happy prosperity. When you first came to the Gadi, many difficulties confronted you but you faced them with tenacity and courage, overcame them with success, and carried out your administrative policy with great energy. With these remarks I would associate the name of Diwan Kumar Shri Mansinhji S. Jhala, to whom in no small measure the success I have referred to is due. One further observation—I am delighted to feel that the relations of the State of Dhrangadhra with the Government are most cordial, and I can assure you it is our earnest wish to assist you, advise you, and co-operate with you in every possible way. It may not always seem so and there may be moments when to do all we wish to do is difficult ; but I can assure you that it is our earnest wish to encourage your every activity. And now, Ladies and Gentlemen, if it is not out of order, I would ask you to drink the health of His Highness Maharana Raj Sahib and of Her Highness and family. May His Highness



be spared for many years to rule over, in health and happiness, the State of Dhrangadhra.'"

A feature of the visit was the Horse and Cattle Show arranged by His Highness for the entertainment of his guests. The Show had its practical side also, for it was the means of stimulating the interest of cultivators in the question of the maintenance and breeding of their cattle, a subject very close to Lord Willingdon's heart. The fine Vagadia bullocks came in for a lot of admiration, and His Excellency himself gave a special prize to the best bullock in the Show. At the close Their Excellencies distributed nearly Rs. 2000 as State prizes. Certificates of Honour also were awarded. Another item in the proceedings of Their Excellencies' visit was a visit to the old Capital, Halwad, by special train, in which Lord and Lady Willingdon were accompanied by His Highness and the Diwan Sahib. Halwad has already been described in these pages, and it is unnecessary perhaps to remind the reader of the beauty and interest of the place. Their Excellencies evinced much pleasure in the beauty of the Palace and in its wood and stone carving and central tower, which dominates the whole country-side. A visit was of course paid to the unique collection of Palias and Deris outside the city, the last resting-place of many a Ruler of Halwad and his brave Jhalas and their devoted wives, "who had sacrificed themselves on the pyres of their lords, dead on the field of battle." To quote again from the Diwan's Report:—"This grim group of Palias and Deris brought vividly to mind the stirring days of old, and preserves the memory of the valour of the Jhalas." This was the concluding feature of Their Excellencies' visit to Dhrangadhra.

Another distinguished visitor spent a day or two at



Dhrangadhra during the year, in the person of the Honourable Mr. M. Chaubal, Member of His Excellency's Council. The object of the visit was "to obtain a first-hand acquaintance with the general conditions of education and civil and criminal administration." The honoured guest was fittingly received on January 19th, and stayed two days. During his stay Mr. Chaubal in company with His Highness and the Diwan visited the chief offices and Institutions, and "made minute enquiries about the collection of the State Revenue and the Judicial, Educational, and Medical systems." To quote from the Report again :—"His visit left many pleasant memories behind it, and the personal contact established between the State and the Executive Council was much appreciated."

The extension of motor-tracks enabled His Highness to pay frequent visits to his villages for the purpose of studying their wants, and it was principally on account of his personal inspection of the conditions that new villages came into existence and improvements were made in some of the existing ones. The productive capacity of the important village of Tikar, where His Highness' boundary touches that of Morvi, engaged attention during the year, and a scheme to utilize the water of the River Bambhan by means of a motor lift was carried into execution with a view to irrigating Rabi crops, the Kharif sowings having largely failed owing to shortage of rain. The scheme was His Highness' own suggestion, the river at this point flowing in a broad and deep channel, and supplying a perennial service of water. The santis of the villages of Ajitgad and Malwan were increased. Outside his own territory His Highness paid visits to Limbdi, whose Thakore Sahib is a close personal friend, Bombay and Poona, while he visited Rajkot for the reception of Their



Excellencies and the meetings of the Rajkumar College Council.

Among the causes and institutions aided with money contributions by His Highness during the year were :—

The War Relief Fund, Rs. 10,000.

The Lady Hardinge Medical College at Delhi, Rs. 10,000.

The Dhrangadhra Famine Relief and Cattle Fund, Rs. 5000.

The G.K. Gokhale Memorial Fund, Rs. 2000.

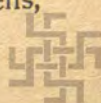
The Rajkumar College Prize Fund, Rs. 300 (a recurring subscription).

Chapter II., dealing with Administration, had little to record that was new during the twelve months.

A fully qualified Public Prosecutor was appointed in the person of Mr. H. V. Trivedi, B.A., LL.B., and a more qualified man was placed in charge of the Halwad Dispensary. The pressure of work in the Revenue Department was relieved by assigning the task of preparing Butta Sanads to the Lekh Office.

As before stated, there was again a considerable influx of new cultivators into the State.

Owing to the failure of the rains the number of acres under cotton decreased from 149,726 to 46,231. On the other hand much more wheat and til was grown. As soon as it became evident that there would be a shortage of rain the State advanced money for the growing of well-irrigated crops: fortunately good rain fell in September and many farmers were able to raise winter crops. The wisdom of storing grass in good seasons, a policy which had been set on foot in the villages since the famine of 1911-12, was the means of preserving cattle, many of which would have died but for this precaution. The large number of wells,



too, that had been dug in the State since His Highness became Chief, proved their utility when the farmers became almost entirely dependent on irrigated crops.

There remained the problem of how to feed cattle belonging to non-cultivators. This was solved by starting a Cattle Camp where the State supplied grass at cheap rates, in some cases giving it free. Rs. 22,000 were subscribed by the well-to-do for this object, His Highness' personal donation being Rs. 5000. In spite of this agricultural live-stock decreased by over 400 head, though foot-and-mouth disease contributed its share to the mortality.

The Kadva Kunbi cultivators of Kathiawar and Gujarat held a conference at the Capital in the winter of 1915, under the presidentship of an important Kadva Kunbi landowner of the Viramgam Taluka. Numerous social and economic questions relating to the welfare of the community were discussed, and His Highness' support was invited and promised. The Raj Sahib also was kind enough to defray the boarding and lodging expenses of the delegates.

Experiments made at Kuda showed that magnesium chloride could be manufactured there in large quantities and the Bombay Government was approached by the State in the matter.

Chapter III., on the subject of Protection, was mainly concerned with the progress made upon lines already laid down, though it was able to record a few developments. Under the head of Legislation we read that Rules were put into force regulating the manufacture, possession, and sale of poisonous articles and drugs, as well as Rules for the observance of people managing tea and coffee shops, and an amendment was introduced



into the forms of Sanads issued to Dharmada holders under the Settlement Act.

Recruiting for the Police again languished on account of the high wages of labour prevailing, many policemen resigning the service.

The history of the Judiciary Courts revealed no change, except in the appointment of a more fully qualified Public Prosecutor, which was welcomed by the Judicial Department.

In the chapter dealing with Production, Distribution, and Finance, the Diwan had no great changes to record. The failure of the rain has been already referred to : only 7 inches fell, and but for the fall in September the condition of the ryots would have been very serious. As it was, some crops were saved and winter sowings were made possible. The richer cultivators had savings from the high prices of the previous year to fall back upon. The poorer were relieved by tagavi.

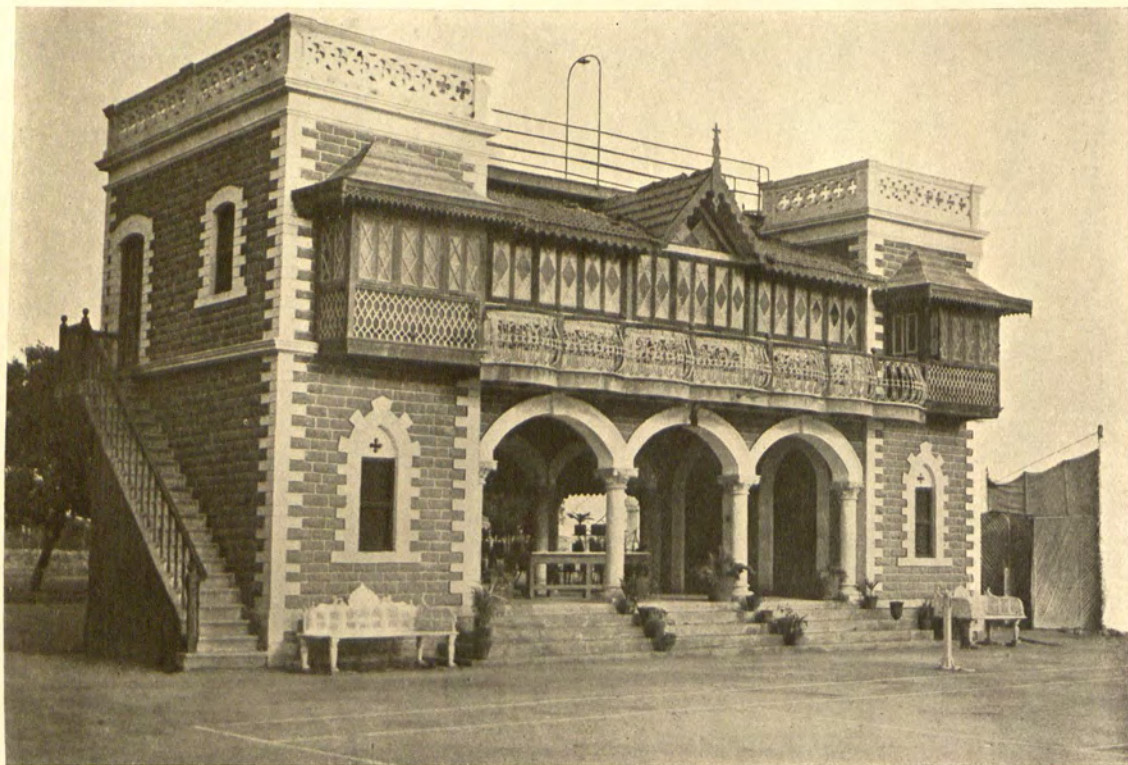
The same shortage of labour continued ; however, it was less felt as, owing to the Halwad extension being finished, the demand was less. At one period in the year cotton dealers, owing to the slump in the mill industry, had their stocks on their hands and were forced to appeal to the State for loans. However, the slump did not last long, and stocks were sold to Ahmedabad merchants and mill-owners at handsome prices.

The Report did not show that the concessions granted to the stone industry had increased the export to any great extent.

The improvement in the productive capacity of Tikar by means of the irrigation scheme set on foot there has already been dealt with. Each of the two centrifugal pumps installed there is capable of discharging 1250 gallons a minute.

Electric lighting was extended to the Lal Bungalow





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THE OFFICERS' TENNIS CLUB.



and to the road leading to the Railway Station, and three new electric motors were installed during the year, one for the printing press, the others for the pumping in the Ma Sahib's Palace and at Ishwaria.

Revenue amounted to Rs.21,37,344. After deducting all necessary expenditure, including Rs.1,50,000 towards Government and guaranteed loans, the balance at the end of the year was Rs.1,16,196 in cash and Rs.2,05,950 in kind, *i.e.* the stocks of cotton, cotton-seed, and grain. In view of the badness of the season the above figures must be considered remarkable, and an evidence of prudent administration.

In the chapter headed "Vital Statistics and Medical Relief" it was recorded that a Dispensary for the Palace was created.

In recognition of Dr. Baria's long and meritorious services as Chief Medical Officer His Highness granted him a life allowance of Rs.100 a month in addition to his pay.

The Zenana Hospital was formally opened by His Highness in July 1915, its in-patients being transferred from the Prince of Wales Hospital. Handsome presents in the shape of equipment were made to the hospital by His Highness, Her Highness the Kotdawala Maharani Sahib and the Diwan Sahib. The operation rooms of both hospitals were liberally equipped with aseptic furniture and other necessary appliances supplied from London and Bombay.

As evidence of the rising popularity of the State Hospitals there were large increases in the numbers of in- and out-patients, the former one of 124, the latter one of 4017. The above figures clearly revealed the efficiency of the measures taken by the State for the medical relief of its people and showed no less plainly that the poorer classes are gradually shaking off old



prejudices and escaping from the clutches of medical quacks and charlatans.

Chapter VI., on the important subject of Public Instruction, revealed, on the whole, progress in the right direction; but it was disappointing to see that the number of schoolgirls was less than the number five years ago, and that the State still suffered from a lack of trained vernacular masters and mistresses.

State Vernacular Schools for boys increased by two, numbering forty-five in all, the villages of Lunana and Mangadh being selected for the new schools. The Sir Ajitsinhji High School enjoyed a year of quiet progress owing to the zeal of the Headmaster and his Staff, and the numbers increased. Public Examination results had not arrived from Bombay when the Report was issued. The numbers appearing for the Drawing Examinations decreased somewhat owing to the fact that Dhrangadhra was not selected by the authorities as a centre. His Highness took great interest in the physical education of the High School boys, himself constantly taking part with them in hockey, the most popular game. Athletic Sports for the High School were a much appreciated innovation during the year, the occasion being the Saptami and Janmashtami Fairs. The High School had the honour of visits from their Excellencies and the Hon. Mr. M. B. Chaubal. The Bai Sahib Ba Middle School at Halwad had a change of Headmaster and the Staff was increased. Numbers rose by twenty, and a site was selected outside Halwad for a new school building. The Educational Department remained under the charge of Mr. C. A. Mehta, B.A., S.T.C., and Mr. K. D. Acharya, M.A., continued to be Headmaster of the High School.

In the chapter dealing with the Municipalities there



was little new to record. The work of the Dhrangadhra City Survey continued, and during the year 1218 lekhs, ownership-documents, were drawn up for house owners. A serious fire at the village of Sarwal took place, resulting in damage to property to the extent of nearly Rs. 6000.

The income of the Dhrangadhra Municipality increased, as also did the expenditure. The latter was again out of all proportion to the income.

The following were some of the new Public Works taken in hand (Chapter VIII.):—

Modern sanitary fittings in the Ma Sahib's Palace, and in both the principal Hospitals.

Repairs to the Shakti Mata Temple.

Tramway line between the City and the Railway Station.

Outhouses in the Zenana Hospital.

An interesting experiment was made in boring by means of a Calyx Drilling Machine "to serve the double object of increasing the yield of existing wells and of tapping new wells, as well as that of prospecting for minerals." The Diwan was able to raise hopes that some of the borings would tap Artesian wells. The Public Works Department spent nearly $2\frac{1}{2}$ lakhs during the year, more than double the amount expended in 1914-15. A large proportion of this sum was spent on objects of real importance to the people of Dhrangadhra, and anyone who is fortunate enough to visit the Capital and able to compare it with what it was like twenty years ago will see at a glance His Highness' enthusiasm for the welfare of his people and his laudable ambition to beautify the town of Dhrangadhra.

The new Railway (Chapter IX.) was amalgamated with the Wadhwan-Dhrangadhra section and worked, like the latter, by the management of the Bhavnagar



State Railway. Gross earnings increased by Rs. 36,000. Platforms for the quarry siding were provided by the Public Works Department, and a new station was opened at Katuda, *i.e.* between Raj-Sitapur and Dudhrej. On the other hand, want of traffic caused the station of Soldi to be converted into a flag station. Government was approached by His Highness with a view to his being allowed to extend the Halwad section to the Ran of Cutch, *via* Maliya, but the reply had not been received by the end of the year reported upon.

Lastly, the State Railway was able to supply Government with dog-spikes, trollies, and other materials for military purposes in connection with the World-War.

The only item in the chapter headed "Miscellaneous" that need be mentioned here was the development of the State Printing Press, which, in addition to turning out all the printed material necessary for the various departments, was able to print 7000 copies of Mr. Asquith's War Speeches, which were distributed in Kathiawar and in various important educational centres in the Presidency, *e.g.* Poona and Ahmedabad. The speeches were printed in Gujarati, the translator being Mr. K. D. Acharya, M.A., Headmaster of the High School.

We have endeavoured to follow the fortunes of the Dhrangadhra State from the earliest times up to the year 1915-16. In the few remaining pages of this compilation the history of the years 1916-17 and 1917-18 will be set forth, and with this bringing of the story of the State up to date the task of the compiler will have been accomplished.

The Report for the year 1916-17 is again prefaced by the Diwan with an interesting Introduction,



summarizing the main activities of the year. As on previous occasions it is printed *in extenso* here.

1916-1917

"The dominant note in the Administration Report for the State of Dhrangadhra for the year 1916-17 is the evidence which it affords of the increased resisting power of the State. The finances reflected the season of 1915-16, which was an exceedingly unfavourable one. The rainfall amounted to only seven inches, as compared with an average of twenty inches. Nevertheless the revenues sufficed to meet all regular demands upon them, including the payment of tribute and the instalments for the discharge of debt. The receipts amounted to Rs. 15 lakhs, and the expenditure to Rs. 14 lakhs, leaving a balance of Rs. 1,08 lakhs. The expenditure included the payment of Rs. 1,50 lakhs, the regular instalment fixed for the discharge of the Government and guaranteed debts. That this was possible to a purely agricultural State in such a bad year is striking testimony to the improvement in the economic condition of the people, which has been strengthened by a policy of careful conservation and development, and encourages the belief that such famines as were known in 1899-1900 will never recur in this part of Gujarat.

"The rainfall of 1916 does not enter directly into this Report. Yet it is apposite to note that it was abundant and well-distributed, and permitted the still further development of the policy of financial conservation, which has distinguished the administration of His Highness the Raj Sahib. The whole of the outstanding balance of Rs. 3,81,000 of the Government Loan was discharged; the balance of the Guaranteed Loan amounting to Rs. 1,36,000 was also liquidated; and all the private debts of the Darbar have been paid. For the first time for thirty-five years the State is now entirely free from debt. Since His Highness the Raj Sahib ascended the *gadi* the Government and the Guaranteed

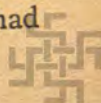
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debts, which then amounted to Rs. 14,00,000, have been discharged, as well as private debts of an approximately equal amount. In addition to these large payments the State was in a position to subscribe Rs. 4,75,000 to the Victory Loan of 1917, a total which was swollen by the subscription of the people of the State to Rs. 6,68,032, and to contribute Rs. 34,200 to various War Funds and Rs. 28,900 to other objects of public utility. Thus strengthened, the State can anticipate with reasoned confidence an even accelerated rate of progress in the future.

"The foundations of the prosperity of the State lie in its agriculture, and in particular in its cotton production. The interest of the ryots in their holdings is continuously increased by the development of the *Butta* system of tenure, and a Revenue Survey has been commenced, which, when complete, will still further improve the whole system under which land is held. The irrigation possibilities are limited, but they are utilized so far as is practicable, and the area of culturable waste is being steadily contracted. It has been reduced from 21,000 to 17,137 acres in the last five years. The land which remains untilled is generally of a poorer description than that which has been long cultivated. Loans at a moderate rate of interest, with easy terms of repayment, are made to cultivators and traders who are in need of them, a sum amounting to Rs. 78,213, being advanced during the year. Special measures are taken to preserve the high quality of the cotton grown in the State, which gives it a unique value in the market; none but the best staples are permitted, and deleterious mixtures are stringently prohibited. The present high prices for the best staples are bringing increased prosperity to the cultivators and the State.

"This sustained economic development is not without its embarrassments. Labour is dear and increasingly scarce. This prejudicially affects recruiting for the Police, and handicaps the Public Works Department in the prosecution of its activities, some of which have had





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THE STATE MOTOR GARAGE.



Indira Gandhi National
Centre for the Arts

to be postponed through the impossibility of securing the requisite amount of labour. These conditions accentuate the importance of improving the means of communication in the State, and a project has been submitted to the Government for the extension of the Railway from Halwad to Malia, which, if sanctioned, will provide easy means of communication throughout the State.

“Nor has the progress of the State been wholly material. Education is given free in the State Schools, and is much appreciated: scholarships are awarded to pupils who wish to pursue their advanced studies. The number of scholars has grown from 2913 to 3372 in the past quinquennium, and the number attending the schools where English is taught has increased from 476 to 773 in the same period. The State Medical Institutions are utilized by larger numbers every year. There was an unfortunate visitation of cholera, imported from outside; but vigorous preventive measures kept it within bounds and it was soon brought under control.

“The industrial resources of the State are not large, but it is hoped to develop them to the utmost of their possibilities. The stone industry was handicapped owing to the strain on the railways; but it is expected that, with the return of normal conditions, the increased facilities that have been provided will stimulate this trade. Investigation has shown the rich potentialities of the State Salt Works at Kuda, in the production of magnesium chloride, so largely used in dyeing and bleaching, and its allied salts; the sanction of Government is awaited for the establishment of a substantial industry in this manufacture.

“In the New Year's Honours List His Highness the Raj Sahib received the high distinction of Knight Commander of the Star of India. This signal mark of the King-Emperor's favour and the many manifestations of approval which followed it are an encouragement and an inspiration to pursue the path which has led to so



many improvements in the administration of the State of Dhrangadhra."

Turning our attention to the pages of the actual Report we find that owing to the drop in revenue that followed the insufficient rainfall of 1915-16 it was not possible to add any new villages to the existing 150, but that the new settlements started in the two previous years had their buildings completed and were in a flourishing condition. Revenue fell by nearly eight lakhs, that from land being only seven lakhs against nearly sixteen lakhs in 1915-16, the cause being the great failure of the monsoon.

Following the story of the year in the time-honoured order of the Report we proceed to deal with events of importance in the family history of His Highness during the year. The most important of them was the conferring by His Imperial Majesty the King-Emperor of the distinction of Knight Commander of the Most Exalted Order of the Star of India upon His Highness the Raj Sahib. His Highness' name stood high on the list of distinguished names contained in the New Year's Day Honours issued on January 1st, 1917, and he was duly invested with the Order at Delhi on March 20th, 1917, at an Investiture held by His Excellency the Viceroy. The compiler of these pages happened to be at Dhrangadhra on a visit to His Highness at the time when the first news of the bestowal of this high distinction arrived, and was fortunate in being the first of his many English friends to offer his congratulations. Up to the present four Rulers of Dhrangadhra have won this coveted honour. H.H. Sir Mansinhji Ranmal-sinhji in 1866, H.H. Sir Mansinhji, H.H. Sir Ajit-sinhji, and lastly H.H. Sir Ghanshyamsinhji, who can be safely said to have earned the distinction at a far



younger age than any of his ancestors. At the same time the cause is not far to seek : it lies in His Highness' own devotion to the interests of the State and in the remarkable development of Dhrangadhra during the few years that have elapsed since he became Raj Sahib.

We anticipate the order of the Report at this point and pass on to the Address presented to His Highness by his subjects, friends and admirers in Bombay at his visit following his investiture. The address was presented at an evening party held at Jairajbhoy Peerbhoy Mansion and was couched in the following terms :—

“To His Highness
Maharana Shri Ghanshyamsinhji Bahadur K.C.S.I.,
Raj Saheb of Dhrangadhra.

“YOUR HIGHNESS,

“We are met here to-day as representatives of a large number of persons in Bombay who are anxious to offer to you their most sincere congratulations on your appointment by His Majesty the King-Emperor to be a Knight Commander of the Order of the Star of India. Many of us can claim the privilege of long friendship with Your Highness and so know something of your many private acts of benevolence ; all of us are well aware of the public record of good service and of wise administration which has brought this high distinction to you : and the public at large shares in our admiration for those fine qualities which have been so fittingly recognized by your beloved Sovereign. Nor are we forgetful that this mark of distinction was, soon after the institution of the Order, bestowed in 1866 on your Highness' ancestor, Raj Sahib Ranmalsinhji, who was the first ruler in Kathiawar to be thus honoured. We rejoice to see the best traditions of the past maintained and the ancient glories of your House thus strikingly revived.

“If it may be permitted to us to indicate those points in the character of Your Highness which have most forcibly impressed your friends, we should express our



admiration for the profit you have derived from a thorough English education. At the same time, while extracting from the discipline all of its benefits and advantages, Your Highness has not wavered in your attachment to India and in particular to your religious faith. Few things, we may add, have given greater pleasure to those who have watched your career than to note how, with the tolerance of Akbar, you have given open-handed encouragement to Jains and Moslems and followers of other creeds, both within and without your State. Endowed as Your Highness is with this natural generosity and this catholic sympathy for all good works, it is no cause for surprise that, during the few years you have ruled Dhrangadhra, you should have steadily improved the social and moral welfare of your subjects. Helped in this task by a Diwan of conspicuous ability, whose selection is a marked proof of Your Highness' originality and independence, you have established the financial stability of your State, wiped out old debts, increased the revenue, and wisely controlled expenditure. You have developed agriculture and encouraged industries, and thus, while yet at the outset of your career, Your Highness is able to see happiness and contentment firmly established among your people. In such circumstances the future is full of hope and we offer our prayers that your great work may go on as it has begun, increasing every year to the great advantage of Dhrangadhra and its neighbours.

"During the past two and a half years we have from time to time heard of the patriotism and courage with which Dhrangadhra has borne its part in the War. Your generosity in contributing to every fund, your personal example, and your offerings of men and material, are familiar to all of us. They were what we expected from a ruler of your proved character; but they are none the less to be regarded as typical of that fine spirit of loyalty to the Empire and devotion to the cause of civilization which has characterized all India in this time of world-wide strife. To your State the



example of Your Highness has been a continued inspiration, and never more so than now, when His Majesty has been pleased to set the seal of his approval on the work you have accomplished."

His Highness in reply said :—

"SIR VITHALDAS THAKERSEY AND GENTLEMEN,

"It gives me great pleasure to be here to-day and to receive from you such warm congratulations on the honour which it has pleased His Majesty the King-Emperor to bestow upon me. The fortunes of Dhrangadhra are closely connected with those of Bombay. We look to Bombay for a market for our principal products, and to supply us our commercial needs ; you look to us for an important part of the raw material for your staple industry. An even brighter future is opened out for that industry by the removal of the grievances of the differential duties on imported piece-goods and by the establishment of security in the great potential market of Mesopotamia. If, however, India is to take full advantage of it, there must be a continuous improvement in the staple of our cotton, and I am happy to think that in this direction my State has been able to strengthen one of the greatest industries of this country.

"There are two points in your address on which I would touch for a moment. You refer to the fact that I was educated in England. Now the fortunes of this country are inextricably linked with those of the British Empire. If we calmly survey the international situation to-day, and what it will be, so far as we can judge, at the close of the War, we must be deeply impressed by the conviction that the highest development of our country is bound up with the British Empire. The possibility of war will not be banished by this War. We see India with a great frontier which must be effectively defended if we are to grow in security. We see the immense importance of sea-power more clearly manifested than ever ; the sea-power of the British Empire is the sure shield behind which we have enjoyed tranquillity during this



fearful struggle. No part of the Empire will be able to stand alone, especially in the economic competition that will follow the conclusion of peace. Our whole future is dependent on our unity. For this, amongst other reasons, I esteem myself fortunate in that I was able closely to study the British people and the foundations of the Empire at the very centre of the Empire. Moreover we are definitely, and as I think wisely, committed to Western principles in our social, economical, and political development. That does not for a moment imply the uprooting of our love for India, our attachment to our religion and our adherence to all that is best in our ancient civilization, but rather the grafting on this strong stock of those fresh shoots which will bear richer and more abundant fruit. I am glad, therefore, that I was able to study the principles of Western civilization in their own home.

"All this inevitably brings us to the present War. There is no need to-day to recur to the cause of the War; the brutal aggression of Germany, which aimed at the subordination of the whole world to her political and economic supremacy, has been revealed in its naked hideousness. We have now reached a stage when the military defeat of Germany is more certain than ever; equally we have reached a stage when that victory can be speedily consummated only by renewed and yet more concentrated effort. What are the directions in which our efforts should find expression? Surely first in securing that neither our brave armies, nor the labour services, on which their fighting efficiency depends, ever lack men. Next, to organize our resources with such energy that the army nearest to India is rendered independent of the United Kingdom and foreign countries for its supplies. And thirdly, to secure, by liberal subscriptions to the War Loan, that the Empire never lacks for funds. We have the authority of the Premier for the statement that it is the last hundred millions that will count. The Indian subscriptions may not seem large in comparison with a war expenditure that amounts



to over five million sovereigns a day. But India can contribute, not in the form of responsibility for a part of the Imperial debt, but in a direct subscription, the last hundred millions that will complete victory. Every rupee subscribed to the Loan is a nail in the coffin of German ambitions ; the magnitude of the Indian War Loan will sound the knell of Prussian domination in Berlin.

"I especially appreciate the association of my Diwan, Mansinhji Jhala, with your appreciation of the progress that has been made in Dhrangadhra. He is a true Jhala Rajput, his whole heart is in the welfare of the people of Dhrangadhra and Kathiawar. It is to me a source of great satisfaction to have at my right hand an able and proved administrator, who enters so completely into all my plans for the development of the State, and who devotes himself with such complete self-sacrifice to their execution. We are often in this hustling age inclined to lament the slowness of our growth. But, looking back on the history of Dhrangadhra for the last five years, I feel that we are growing much faster than we think. I feel that there is no service to India greater than to break down the barriers of poverty and ignorance and to help the people to attain a higher standard of living and enlightenment. To that task I have been proud to devote myself. I welcome your assurance that these labours have not been without result ; with this experience to guide me, I look to the future with the assured confidence that India will yearly become a stronger, a wealthier, and a brighter part of an even greater British Empire.

"In conclusion, I beg to tender my most cordial thanks to you for honouring me this evening. I deeply appreciate it and it will be an incentive to me to continue the work which has received encouragement at your hands to-day."

The following is also taken from the Report :—

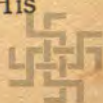
"The public rejoicings that followed the bestowal of the title of K.C.S.I. on His Highness the Maharana



Raj Sahib knew no bounds of enthusiasm and fervour. For several days there were various demonstrations to give expression to the joy and zest of the people. These culminated in the presentation of Addresses by the Dhrangadhra, Halwad, Seetapur and Tikar Mahajans, Agriculturists, Bhayats and Officers. The Durbars held at Dhrangadhra and Halwad to receive these Addresses were attended by all communities without distinction of caste or creed. They paid high tribute to His Highness and the Diwan for improving the administration by correcting abuses, overhauling the finances, putting the administration of the Revenue and the Judicial Departments on an efficient basis, founding the Zenana Hospital and increasing the district Dispensaries, extending the State Railway to Halwad and preparing for its further extension, opening irrigation works and expanding ginning and pressing factories—all for the welfare of the people and the prosperity of the State.

“The Address from the Bhayats referred in appreciative terms to the establishment of cordial relations, the generous settlement of outstanding disputes, and the adoption of measures for their social elevation; and to the establishment of the Rajput Hostel in Dhrangadhra and the erection of the Wood Hostel in connection with the Talukdari School at Wadhwan Camp.

“The Address from the Officers of the State stated, among other things, that the brief and eventful period of His Highness’ regime has been a record of manifold activities, with the establishment of numerous settlements and of various schemes for the common weal and public utility, all conducing to the happiness of the people and the advancement of the State. ‘It is with gratitude for such princely gifts and grace that we share the pleasure and pride of such an auspicious event as the present one. These feelings awaken us to our sense of obligation to the Diwan Sahib for what he has done and is still doing for us, and so we crave Your Highness’ permission to express our regard for him by a separate Address.’ This prayer was graciously granted by His





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THE STATE STABLES: INTERIOR VIEW.



Highness and numerous complimentary Addresses were presented to the Diwan Sahib also.

"In replying to all these Addresses collectively, His Highness referred to the War which had been forced on Great Britain and her Allies. He said that, though the War might be prolonged, the issue was never in doubt, as right is on our side. He therefore made an earnest appeal to his subjects to devote themselves by service and self-sacrifice to the success of the British Arms. Referring to other matters he said he believed that in the happiness of his ryots lay his happiness and he rejoiced at the prosperity of his Bhayats. It also gave him pleasure to know that they all appreciated the splendid services of his Diwan, who had indeed earned their gratitude.

"The purport of the Diwan's reply to the various Addresses was that no Diwan could hope to succeed unless he had a master devoted to the interests of the people placed by Providence under his care. The secret of his success lay in the high ideals set before him by His Highness, whose maxim was that a ruler was made to develop the welfare of his subjects."

All the members of His Highness' family enjoyed good health during the year with the exception of the Kotdawala Maharani Sahib, whose condition did not improve. His Highness' sister, Ba Shri Mayakunverba Sahib, returned to her home in Rajputana in September after a long visit to her brother. His Highness gave much time and attention to the welfare of his two daughters, and to his sister's education.

The generous policy displayed towards Bhayats of late years was again evinced in the amicable settlement concluded with the Bhayats and Mulgirassias of Vavdi, Vegadvav, Dighadia, and Sitapur, to whom outstandings sufficient to bring annual interest charges within their capacity to pay were remitted.



Among distinguished visitors were the Agent to the Governor in Kathiawar, the Raj Sahib of Wankaner, the Thakore Sahib of Maliya, Sir P. D. Pattani (since appointed to the Secretary of State's Council), and His Holiness the Jagatguru Shri Shankaracharya Maharaj of Shringeri Math, Mysore, who stayed at Dhrangadhra as His Highness' guest for the four monsoon months.

During the year His Highness visited many of the villages, staying for a month in the Sitapur Mahal at the time when Dhrangadhra was infected with cholera. He went to Amet in Rajputana for the purpose of his marriage. Short visits were paid to Poona, Bombay, Rajkot, Morvi, Limbdi and Wankaner, at the last-named of which places he attended the marriage festivities of the daughter of Raj Sahib Sir Amarsinhji, K.C.I.E. After his visit to Delhi for his investiture he went to Agra and Muttra, and "other places of historical and religious interest" in the north of India.

As in previous years, the loyal citizens of Dhrangadhra celebrated the Birthday and Coronation Day of His Imperial Majesty the King-Emperor, and the Birthday of His Highness, on which occasions there were public holidays and distribution of sweetmeats to school-children and of charity to the indigent.

The second anniversary of the War was the occasion of prayer throughout the Dhrangadhra State, the leading part in the petitions for victory at the Capital being taken by His Holiness Shri Shankaracharya Maharaj of Shringeri Math, wherein His Highness and the principal Officers of the State participated.

The chapter closes with a list of the donations made during the year by His Highness for the War and various other causes. To the former nearly Rs. 35,000 were given, while nearly Rs. 29,000 were given in



subscriptions for other purposes. The chief of these were—

- Rs. 10,000 to the Willingdon Sports Club, Bombay.
- Rs. 5,000 to the Rajput Hostel, Dhrangadhra.
- Rs. 5,000 to the Famine Relief Fund, Dhrangadhra.
- Rs. 300 to the Rajkumar College, Rajkot.
- Rs. 1,000 to the Mrs. Strip Memorial Fund.
- Rs. 1,000 to the Jamnabai Sakkai Memorial Fund.

The chapter closes with a record of the amount invested in the Indian War Loan by Dhrangadhra. The total sum of Rs. 6,68,032 was made up as follows :—

The State	Rs. 4,75,000
State Officers and Servants	...	Rs. 76,200	
Cotton Merchants	...	Rs. 60,832	
The Dhrangadhra Public	...	Rs. 40,360	
Halwad and Tikar Public	...	Rs. 15,640	
			<hr/> Rs. 6,68,032

Chapter II. again dealt with Administration.

The work of the Police Commissioner, K.S. Natwar-sinhji, was increased by the addition of that of the Revenue Commissioner, K.S. Bhabhutsinhji, and his brother, His Highness' Aide-de-Camp. A new Officer was appointed as Survey Superintendent and Abadi Adhikari, while the separation of the civil and criminal courts in Dhrangadhra City, having proved a successful temporary measure in the previous year, was made permanent.

The success of the Butta, or permanent tenancy, system was again proved, and in eleven cases cultivators exercised the right of alienating their lands provided by this method. An experiment was made in twelve small villages of the Umarda, Halwad, and

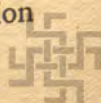


Charadwa Mahals, whereby they were allowed to pay a lump sum in lieu of all State dues, it being hoped that by this means better cultivation and further employment of waste land would result.

The survey of seventeen villages in the Umarda and Dhrangadhra Mahals was completed by the newly appointed Abadi Adhikari and his staff of nineteen surveyors.

The season being a favourable one, the area under cotton almost amounted to what it had been in the very favourable year 1914-15, 142,709 acres being devoted to this crop as against 149,726 acres in 1914-15, and 46,231 acres in the very unfavourable season of 1915-16. The acreage under Jowari, Bajri, Mag and Adad increased largely as compared with 1914-15, but no land was under wheat. For many years, indeed, Dhrangadhra had produced very small amounts of the last-named crop, cotton having driven it almost entirely from the field. It is natural that the farmer should grow what pays him best, but this policy of entirely ignoring such a food-producing crop as wheat would appear to be, to say the least, a questionable one. With steadily improving means of transport famines in India have been robbed of half their terrors, for the country is so huge that deficiency in one area can usually be relieved by excess in another. But among the many lessons that the War has taught the world is this very important one, that countries should aim as much as possible at being self-supplying in the matter of food.

During the year Government deputed Captain Mackenzie Wallace, R.A.M.C., to submit a special report on the potentialities of the State Salt Works at Kuda, and the State Contractor, Mr. Naginlal Maganlal, produced magnesium chloride in limited quantities for sizing purposes in spinning and weaving mills. No conclusion



was come to with Government during the year as to the further development of the State Salt Works.

Owing to the scarcity of fodder resulting from the bad rainfall of 1915-16 the Experimental Farm at Dhrangadhra was used for growing chasatia and lucerne mainly. No demonstrations were possible in consequence. But satisfactory experiments were made in the growing of Cambodia cotton and of ground-nuts.

The Chapter in the Report on Protection revealed little change, though two new Regulations came into force, *i.e.* the Tramway Act, and an order prohibiting smoking by boys under a certain age. The constitution of the State Lancers remained the same, though a new Commandant was appointed, in the person of Rana Shri Balsinhji Jhâla. The Lancers were provided with new mounts, Arabs and Countrybreds, in place of the Walers presented to Government in 1915-16. With the exception of one new appointment, that of District Inspector, the constitution of the Police Force remained the same, and K.S. Natwarsinhji continued to be Police Commissioner. The Police Force was constituted as follows:—

Superintendent.

District Inspector.

Headquarters Inspector.

6 Chief Constables.

303 Constables and Head Constables.

40 Mounted Police.

12 Camel Sowars.

77 Police Patels.

300 Pagis and Pasaitas.

Once again, owing to the high wages of labour, difficulty was found in recruiting, and the numbers were by no means up to the sanctioned limit, although the conditions of service were improved. As far as possible

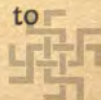


the Force is recruited from among the subjects of His Highness. The percentage of convictions was considerably higher than in the previous year.

The various Judiciary Courts, eight in number, were found sufficient for their purpose, and the department remained under the same Judicial Assistant, Mr. Manishankar D. Bhatt, B.A., LL.B., who assisted His Highness in the work of the Huzur Court, the highest tribunal of civil and criminal justice in the State. There were no changes in the subordinate Courts, except that Methan was provided with a Thandar's Court in place of the one existing at Umarda. This change necessitated the provision of a lock-up also at Methan. The number of prisoners in the Central Jail and in the four lock-ups showed a considerable increase, being 122 against 87 in the year 1915-16. Carpets and cotton tape, valued at Rs.769, were made by the prisoners.

Chapter IV., as usual, dealt with Production, Distribution, and Finance.

Rain amounting to nearly 20 inches fell, and the quantity of the late rains helped to produce bumper crops of cotton. Prices ruled so high for this product that the omens for the financial year 1916-17, ending in November 1917, were most favourable. (It should be remembered that for all other matters, with the exception of Finance, the State year ends on March 31st.) The Report revealed a further rise in the wages of labour, both skilled and unskilled. Sawyers and bricklayers demanded a further 2 annas a day; unskilled male labour was paid for at from 10 annas to 1 rupee, while women were paid sometimes as much as 10 annas daily. With the steady rise in the standard of comfort throughout India labour is annually demanding a more remunerative rate for its services, and in many localities, of which Dhrangadhra is one, the authorities have to



deal with the additional stimulus of a real shortage of workmen. At the same time the prices of the necessities of life are steadily on the rise, with the inevitable prospect of a still further enhancement of the wages of labour.

The value of imports increased by nearly 2 lakhs, the principal cause of which was the high rates prevailing on account of the War and its unavoidable effect upon production. Exports showed a considerable decrease, mainly on account of the much smaller export of cotton owing to the failure of the monsoon of 1915-16. During the year a new industrial venture was set on foot in the starting of woollen carpet-making, while the State granted a subsidy for the manufacture of embroidery. On the whole the Indian States are singularly lacking, like the rest of India, in industrial enterprise, and any advances in this direction should be welcomed. Among the principal indigenous industries of the Dhrangadhra State are the making of a fine quality of snuff, the manufacture of stone articles, such as filters and hard grinding stones, and the making of lime, concrete, and magnesium chloride. Irrigation was extended by adding to the canals at Tikar, where in this way 500 acres were supplied with water by the pumps installed in the River Bhambhan. The reservoir at Umarda was provided with a new pumping plant.

Two ginning factories, one each at Tikar and Umarda, were added to those already existing in the State, the engine power being provided by that existing at the pumping installations at each place.

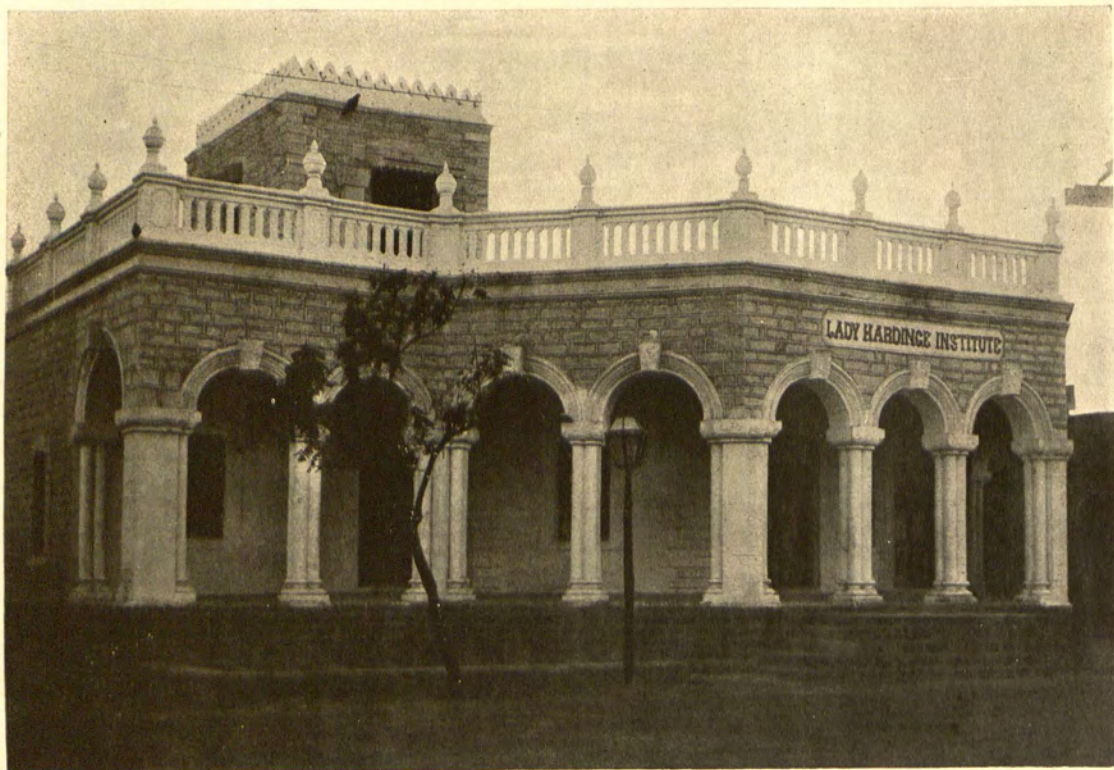
Electric lighting was extended in Dhrangadhra City.

In the portion of the chapter dealing with Finance the Diwan wrote as follows :—

“ The financial year is observed according to the Hindu Samvat year, which begins on 1st Kartik and

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LADY HARDINGE INSTITUTE, DHRANGADHRA.



give his attention was a large extension of medical facilities in his State, and he is most fortunate in having as his Chief Medical Officer a man of the proved experience of Dr. Baria, who is indefatigable in his care of the large Hospital under his immediate charge and in his general supervision of the medical activities of the State.

The management of the Prankunvarba Zenana Hospital underwent a change during the year, Miss Ruth Devaji, the Lady Doctor in charge, having resigned. In her place His Highness appointed Dr. Miss Gulbai Patel, M.B.B.Sc., Bombay. Owing to the high rates for materials the contemplated improvements to the Prince of Wales Hospital could not be carried out, but the Zenana Hospital was improved by the addition of kitchens and outhouses. There was an increase of over 4000 in the number of in- and out-patients using the State Hospitals and Dispensaries during the year, a fact which showed the extent to which His Highness' subjects continued to avail themselves of the medical facilities offered to them. To those who have the welfare of India at heart this is one of the most encouraging signs of the times, arguing, as it does, that the old-time superstitions of the masses are slowly giving way.

The dreaded cholera, which had not been seen in the State since the Chhapania famine, was during the year imported into the Capital, when 18 persons, out of 55 attacked, succumbed to the disease. Later on a milder form of this illness appeared at Halwad and Bavli. There were a few cases of smallpox, 75 in all, in 17 villages, out of which five only died. These five had never undergone vaccination.

A fact, that must be food for thought to the authorities, was mentioned in this chapter, *i.e.* the decrease of



240 in the number of births, and the increase of 781 in that of deaths during the year. The Diwan assigned no special causes for this rather alarming feature of the year, one which was the less easy to understand in view of the large increase in medical facilities in the State witnessed during the last few years.

There was a slight fall in the number of primary vaccinations; on the other hand, re-vaccinations increased. Nearly a hundred more animals were treated by the Veterinary Department than in 1915-16, and the Veterinary Surgeon made extensive tours in the State for the purpose of segregating cattle infected with foot-and-mouth and other cattle disorders.

In Chapter VI. Public Instruction was reported upon.

The number of places of instruction remained the same, and there was no change in the leading Officials of the Department. Scholars increased by nearly 150, the chief increases taking place in the Sir Ajitsinhji High School at the Capital town, whose pupils rose from 391 to 460. The staff of the latter school was considerably strengthened during the year, and the efficiency of Mr. H. D. Acharya's administration was proved by the fact that out of 16 boys sent up for the Matriculation 10 passed. Out of 11 boys sent up for the Elementary Drawing Examination 5 succeeded in passing, against 2 passes out of 5 candidates in the former year.

We learned that the cricket of the High School benefited largely by the provision of a better ground, and that His Highness contemplates a scheme for levelling the large open space adjoining the School Compound.

The Hostel attached to the High School showed an increase of 12 boarders during the year, and the State

continued to defray the establishment charges, the supervision again being in the hands of a Resident Assistant Master of the High School.

The Hostel movement, which had made such strides in Kathiawar during the preceding ten years, received a further impetus at Dhrangadhra by the establishment during the year under survey of a special Hostel for Rajput boys, the State liberally granting a suitable building and a grant of Rs. 5000 a year towards the upkeep. The auspices for the success of this Institution are most favourable, as 58 young Rajputs availed themselves of it during the year of its inception.

The Halwad Middle School was extended by the addition of a Standard, the 6th, to its curriculum, while two of the lower classes had to be split into two divisions. The advent of the railway to Halwad had already favourably affected the life and efficiency of the school.

Standard V. was added to the Sitapur English School, but it was found difficult to obtain sufficient qualified teachers for the Tikar and Charadwa English Schools, whose results fell far below those of Dhrangadhra and Sitapur.

The village of Bharad was given a Boys' Primary School for the first time, making the number of such schools 46, instead of 45 in 1915-16, and on the other hand Private Schools decreased by 1. There were 3 appointments of men trained at the Hunter Male Training College, Rajkot, during the year.

Public Libraries remained the same in number, while the number of subscribers to the Jasvatsinhji Library, the chief Institution of this nature, showed an increase. The number of books in the Library increased from 2,549 to 2,716.

Private enterprise supported the maintenance of a



Jain Library and a Sanskrit Pathshala Library, both at Dhrangadhra.

The chapter on Municipalities revealed no changes of system or management, and probably the three Municipalities of Dhrangadhra, Halwad, and Sitapur are all that the State will require for a long time. During the year the Municipal Authorities at Dhrangadhra and Halwad had to deal with an epidemic of cholera, *i.e.* in August and September. Out of 110 cases in all there were only 24 deaths. Efficient medical inspection at railway stations, the free distribution of pamphlets dealing with the symptoms and treatment of cholera and periodical disinfection of infected houses stemmed the epidemic.

As many as 750 trees were planted in the Capital, a measure that should prove very beneficial in time, as Dhrangadhra is built on a very exposed site where trees are few and far between.

1368 new lekhs, *i.e.* title-deeds, referring to sites in the city were passed during the year, and the total expenditure on Municipalities, exclusive of the cost of electric lighting and salaries, amounted to Rs. 12,700.

The Public Works Department (Chapter VIII.) remained in charge of Mr. H. V. Mody, B.A., L.C.E. We read in the Report that the scope of the Department was enlarged by the handing over to it of the work connected with telephone, motors, and tramway.

Among new works taken in hand during the year the following were the most important :—

- (a) Tramway extension from the Shakti Temple Gate to the Delhi Gate.
- (b) Lift-irrigation works at Umarda.
- (c) Ginning factories at Umarda and Tikar.

The tramway between the Railway Station and the city, commenced in the previous year, was opened for



passenger and goods traffic on October 24th, 1916, the above-mentioned extension within the city being made later. The public availed themselves largely of this new facility.

Electric lighting in Dhrangadhra city was extended and the spare power available from the Electric Installation was utilized for working the State Printing Press, two pumping stations, a grinding mill, and a punching and milling machine.

Necessary repairs were carried out upon some of the famous collection of Palias and Sati stones that are so noticeable a feature of the ancient town of Halwad, a measure that must commend itself to anyone who has archæological leanings, and one which showed that His Highness, though essentially a modern and progressive Chief, is fully alive to the necessity of preserving such interesting relics of the past as are to be seen at Halwad in this famous resting-place of former members of the Jhala clan.

Chapter IX. dealt with Railway matters. Including sidings and the quarry line the total mileage of the State Railway had increased to nearly 47 miles; the management still remained in the hands of the Bhavnagar State Railway. Railway net earnings were a good deal less than in 1915-16, the reasons assigned in the Report being (a) the famine year, (b) the cost of renewing sleepers on the Wadhwan section, and (c) the restriction placed on goods traffic on account of the war.

The stone traffic was considerably reduced owing to shortage of waggons on the Bombay, Baroda, and Central India Railway, with which Kathiawar connects at Viramgam.

Finally, the whole line was inspected by the Government Inspector in December 1916, and the returns for



the year proved that the recently opened station at Katuda had been a boon to the travelling public.

The Diwan had nothing new to record in Chapter X., which dealt with miscellaneous affairs and State Institutions not reported upon in the preceding chapter, *e.g.* the State Printing Press, the Sunderba Anathashram, the Shri Ghanshyam Club, and the Public Gardens of the State, all of which continued to fulfil the objects for which they were instituted.

The Report concluded with the customary Appendices.

There remains the story of the year 1917-18 to be told, and when this is accomplished our task will have been completed. The Diwan's Introduction to the Report for the year ran as follows:—

1917-18

"The history of Dhrangadhra State since His Highness the Maharaja Raj Sahib succeeded to the gadi, is a demonstration of the immense potentialities of Indian agriculture under modern conditions.

"When His Highness assumed control of the fortunes of the State, the finances were heavily encumbered; the administration was in a state of confusion; the services were undermanned and discontented. The whole of the outstanding liabilities, State and private, amounting to thirty-five lakhs of rupees, have been discharged; the State investments in the War Loans amount to Rs. 9,75 lakhs, in addition to a contribution of 2 lakhs to the cost of the War this year; the administration has been vastly improved; education has been developed, and, with medical relief, made free; the Services have been reorganized and are now adequately remunerated.

"This striking change has been made possible by the cultivation of cotton. Dhrangadhra is pre-eminently



a cotton State. There are certain minor industries, such as the quarrying of the well-known Dhrangadhra stone and a few handicrafts; the exploitation of the by-products of salt, such as potassium bromide and the allied salts, possesses large possibilities, if a working arrangement can be made with the Government of India. But the fortunes of the State are in the main bound up with the growth of cotton. Recognizing this, a systematic policy has been pursued to place this branch of agriculture on a sound basis. With a full appreciation of the principle that the prosperity of an agricultural State is bound up with a contented peasantry, His Highness has taken continuous measures to give the ryots a real interest in the development of their holdings, by granting them a permanent tenure and instituting a scientific Revenue Survey. This has borne fruit in a steady influx of cultivators into the State and a steady reduction in the area of cultivable waste. Close supervision is exercised over the nature of the cotton sown, and none but varieties with a high spinning and weaving value are permitted to be grown. Adequate provision has been made for cheap finance for the cultivators, and for the rapid ginning and marketing of the crop. Dhrangadhra cotton now enjoys a high reputation in the Bombay market, and has brought wealth to the cultivators and prosperity to the State. The gross revenues have been raised to Rs. 34 lakhs; last year the import trade was valued at Rs. 26 lakhs, and the export trade at Rs. 83 lakhs.

"The fortunes of an agricultural State are bound up with the character of the seasons. The year 1917-18 was marked by a copious, even excessive, rainfall, but any damage caused by the unusual rains was more than counterbalanced by the high prices of all produce. Unfortunately the monsoon of 1918 has so far proved an almost complete failure; the effects of this calamity will be recorded in the next report. But thanks to the conservative policy pursued of recent years, the State

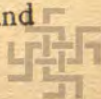


will face this crisis with considerable reserves and the people with ample resources.

"The problems which face the State in these conditions are twofold. There is first the necessity of so developing the economic condition of the people that they will be less sensitive to the shock of famine. The irrigation facilities are few and they are being exploited to the utmost. The industrial possibilities are considerable, and the Government of India are looked to with confidence to sanction some arrangement which will enable the immense potentialities of the salt industry, and its by-products, which are so important to the great textile industry, to be developed. With these irrigation and industrial resources fully utilized the effects of the seasonal fluctuations, which are bound to occur, will be less disturbing.

"The second problem arises out of the increasing dearness and shortage of labour. Wages have risen out of all proportion to the increase in efficiency, and, even with this rapid rise in rates, there is an actual shortage of labour which constitutes a drag on progress, and in particular on the construction of works of public utility. The remedy is the economy of labour. This can be effected by improved transport facilities, and the State is anxious to extend its railway system, which now stops 'in the air' at Halwad, to Malia, on the Ran of Cutch. The decision of Government on this important point is eagerly awaited. There is need also of the extension of the use of labour-saving appliances, to which the authorities are fully alive, although at present progress is handicapped by the difficulty of obtaining machinery owing to the War.

"The year was made memorable by conferring on the Ruler of the State the permanent title of Maharaja, with a salute of thirteen guns; and on the Diwan, Mansinh S. Jhala, who has been closely identified with His Highness in all his work, of the Companionship of the Order of the Indian Empire. This was made the occasion of a remarkable expression of loyalty and



appreciation from all classes in the State, which is briefly recorded in this Report."

Turning to the body of the Report we are told that by the establishment of the village of Ramgadh the number of villages in the State rose to 151, and that the annual gross revenue of Dhrangadhra amounted to no less than 33 lakhs of rupees. The causes for the large increase were two, *i.e.* the favourable rainfall and the high price of cotton. It will be remembered that the revenue in 1912-13 amounted to 12 lakhs only, and no single fact bears witness to the progress of Dhrangadhra during His Highness' rule more cogently than this comparison between the revenue for 1912-13 and that for 1917-18. It is doubtful whether any other Indian State can point to a greater increase.

An event of considerable importance in the history of His Highness' family during the year was the visit of his kinswoman, Faiba Shri Bakunverba Sahib, the senior Jaipur Maharani, to Dhrangadhra, where Her Highness stayed for more than two months.

Their Highnesses the Kotda and Amet Maharani Sahibs were in good health during the year, and the former bore a daughter to His Highness on January 28th, 1918. His Highness' two elder daughters continued to be closely under his personal care, and he made suitable arrangements for their education and that of his two younger sisters at Dhrangadhra.

The relations between His Highness and his Bhayats and Mulgirassias remained cordial, and, among the former, Kumar Shri Narsinhji was withdrawn from the Rajkumar College on the score of age and attached to the Revenue Commissioners' Office for training.

An important dispute was amicably settled during the year between the State and the Jiwaitars of

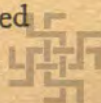


Satapur, His Highness generously remitting their debts to a figure within their capacity to liquidate within reasonable time.

During the year "His Highness continued to tour in his State with unabated zeal and activity." He also went on pilgrimage to Allahabad (Prayag), Benares, and Gya, proceeding from the last-named place to Calcutta. At the latter place his subjects and the Gujarati-speaking community presented him with an Address, and some English friends entertained him at the Calcutta Club. He was warmly welcomed on his return to his Capital in October, and on November 1st proceeded to Delhi to take part in the Conference of Ruling Princes. At Delhi he had opportunities of meeting Their Excellencies the Viceroy and Lady Chelmsford and many prominent Brother Chiefs. His Highness paid visits to Bombay and Rajkot for the "Our Day" proceedings in December and made very handsome contributions to the movement at both places.

Unfortunately Plague made its appearance in the State in January 1918, but thanks to energetic measures only the Capital and 9 villages were infected, the mortality amounting to 52 only. Many of the better educated people presented themselves for inoculation, and this and the policy of evacuating infected areas were the main causes for the lowness of the mortality. The two Departments responsible for the carrying out of the above measures, the Medical and the Police, gained a large measure of credit.

On January 16th, 1918, "at the spontaneous request of the Dhrangadhra Public," a Darbar was held for the purpose of presenting congratulatory addresses to His Highness and his Diwan on the honours conferred upon them by His Majesty the King-Emperor on the New Year's Day previous. His Highness had then received





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the hereditary title of Maharaja and a permanent salute of 13 guns (an addition of 2 to the former salute), well-merited distinctions, and the Diwan the rank of C.I.E., a no less well-earned honour. Congratulatory Addresses were presented by the following bodies and communities: the Bhayats, the Mahajan, the Ryots, the Brahmins, the Mahomedans, the Bohras, the Parsis, the State Officials and the people of the various Mahals, and each Address in offering its good wishes dwelt upon the blessings conferred upon the various interests of the State by the beneficence of His Highness' rule and the statesmanship of his Diwan.

The following speeches were delivered by His Highness and the Diwan on this memorable occasion :—

“MY WELL-BELOVED BHAYATS, OFFICERS AND SUBJECTS,

“I fully and heartily appreciate, with feelings of gratitude, all the kind sentiments which you have expressed in your loyal Addresses. Such a spontaneous and healthy outburst of loyalty and devotion, I assure you, has touched me very deeply.

“The recent honours conferred on the leading States of Kathiawar by the Imperial Government have, to a great extent, removed a cause of heart-burning, and, in the distribution of these honours, the Government do not seem to have been unmindful of the claims of the principal families and States maintaining troops for the defence of the Empire. For this signal mark of advancement in the matter of our dignity all the Ruling Princes of Kathiawar, recently honoured, are very grateful to the King-Emperor.

“It is a matter of great satisfaction to me to know that my State has been constantly doing its humble share in this world-wide War and that Dhrangadhra State and its Ruling House yield to none in their loyalty to the Paramount Power. I beseech you, one and all, to continue doing your level best in the cause of this



great struggle in the history of an Empire, of which we have the proud privilege to form a humble part. At present the successful termination of this War, in the sense we desire, is not in sight; but let us all invoke the Divine Mercy to end this War with the triumph of the Allies, who have entered the arena to defend righteousness and justice, which in the end always triumph.

"Coming to the points raised in these Addresses, I notice with great satisfaction that certain reforms that we have been able to bring about have proved beneficial to you and that you all so spontaneously acknowledge our little efforts in such a generous spirit.

"The welfare of a Ruler is inseparably united with that of his subjects and in your happiness and contentment lie my own happiness and pleasure, and, last but not least, the fulfilment of my duty to you and to my Creator.

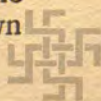
"To keep pace with the times certain measures are being considered by my Officers gradually to educate you in the civil and social affairs of your everyday life; and I hope that my subjects will be able to progress with their neighbours towards greater peace and prosperity.

"I have noticed with great satisfaction what you all have said about my Diwan, Mansinhji, and his work, and I will have my say about him later on.

"Before concluding I wish you one and all every happiness, and again warmly thank you for your kindness and good-will."

In closing the Durbar His Highness said :—

"Now, gentlemen, you have all heard at very great length what my subjects have had to say about my right-hand man; I have reserved what I have to say of one whom you have so generously honoured to this stage. You will, I know, agree with me when I say that if there is anyone qualified to judge the work of Mansinhji, it is myself. As stated by me, at the time of giving him Poshak as my Diwan, I have known



Mansinhji in my youth as my guardian; I have known him as my companion in England and, after he left me in England and before I came to the Gadi, as a friend and adviser, and later as my Personal Assistant and Diwan. In all these capacities I have had many opportunities of knowing his real self, and also his strength of character. I frankly tell you that he is largely responsible for moulding my character, whatever it may be, and I have invariably found that anything which a true gentleman ought not to do was always repugnant to him; when I selected him as my right-hand man I knew his worth.

"When I entered into this responsible inheritance, unfortunately the affairs of the State were in a condition not easy of solution. Disputes with Bhayats and other landed classes were innumerable; the finances of the State were at a very low ebb; the burden of debt was only a little less than twice the number of my years in lakhs of rupees, *i.e.* nearly 35; the State Service was dissatisfied for want of stability and attractiveness; and the cultivating class was uncertain of the continuance of its holdings; and there were many other extraordinary difficulties, including empty coffers. It was not a pleasant position for a young man to face at this difficult time. I remembered the man whom I had known so well, who had left his parental State to earn his livelihood elsewhere, and in a short time had risen to a high post and earned good opinions on all sides. He responded to the call of duty. We began to work together, shoulder to shoulder, and on occasions we took a real delight in tackling a very complicated question, because it gave us a chance of showing our mettle. Well, it is a great pleasure, which none of you can either know or feel, to know that we have passed through all these difficulties, and that our united labours in the cause of the State have borne the good fruit acknowledged by you to-day. History affords few parallels to the state of confusion which I inherited. But, in dealing resolutely with it, I had always at my



elbow a man fully conscious of my difficulties, fully alive to the best interests of the State. His honest and indefatigable work has been rewarded under Providence by results which enable this ancient State to hold its head upright amongst its compeers. It is difficult even for me to narrate what Mansinhji's honest and patriotic labours have done for Dhrangadhra; but all of you daily benefit from what he has accomplished. In the past some of my Jhalas sacrificed their lives for the good of the State; and that was the best they could do in the conditions of the days in which they lived. In our happier times we do not ask our subjects to lay down their lives; but Mansinhji has placed his whole-hearted services at my feet as his loyal offering. History will appreciate as highly his services to Dhrangadhra in its great difficulties, as it appreciates those who in times past offered the 'last sacrifice.' The Dhrangadhra Raj and the whole Jhala family will always be proud of Mansinhji's public services. His services to my person, apart from my State, are neither few nor inconspicuous. They are of such a valuable nature that personally I can never think too highly of them. Now, when I see so many of my subjects assembled here to do honour to myself and to my well-beloved Diwan, I can hardly contain my joy; I can best express it by repeating the words of the highest representative of the Paramount Power, His Excellency the Governor of Bombay, Lord Willingdon, who telegraphed:—

“‘Am so glad the Diwan got his honour. No one deserves it more than he.’

“You have, therefore, my dear subjects, rightly honoured the man to whom honour is due. It now remains for me, to whom he has given his very best, to recognize his very valuable work, by granting the village of Goli in perpetuity to Mansinhji, on whom I also bestow the distinction of Raj Rana. This is the manner in which the proud master of a devoted servant, friend, and adviser, desires to appreciate the invaluable



work of a Jhala Diwan, of whom no one is more proud than the Head of the Jhalas.

"Mansinhji, I hope you and your heirs will long enjoy this gift from your parental State; I also hope that your service will long be spared to the State and myself. A formal *Lekh* confirming the grant of the village and title will follow."

The Diwan in the course of his reply said :—

"There are certain moments in a man's life when he feels as if he were tongue-tied. To-day I frankly affirm that I myself am in that plight, not because I do not want to speak, but for the mere fact that words fail me to express my feelings of joy and gratitude to all my kind and generous-minded brethren collected here. Believe me, if any one is entitled to any praise or panegyric, it is our noble-hearted Ruler, who has been the fountain source of your blessings and whose generous inspirations I am simply instrumental in putting into practical shape. Our Hindu Scriptures affirm that the Creator has given a large share of His Divinity to Rulers; that is verified every day by my experience of our Ruler, whom none can claim to understand better than my humble self, because it is he, and he only, who devises measures for your well-being. Gentlemen, I proclaim no secret if I assert that it is he, our unostentatious and unassuming Ruler, who is responsible for your welfare and advancement. I do not and cannot claim any credit myself, because in my heart of hearts I know that none is due to me and it is not legitimately mine. Ministers with the best of intentions can accomplish next to nothing, unless they are inspired and encouraged by the Head of the State.

"At the end of 1911, when His Highness wished to entrust me with the Diwanship of his State, naturally I felt very diffident. However, I submitted to the commands of my master on condition that I should be the frequent recipient of His Highness' inspiring guidance and suggestions for the well-being of his subjects; His

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Highness has, in these directions, been extremely kind to me.

"The other redeeming feature of the onerous task that fell on my shoulders was the privilege of so many willing and trustworthy coadjutors and associates; these never spared themselves or their energies in the service of the State. However, before I try to reply to your kind Addresses, I want to guard myself once more against any suggestion of taking credit for our progress; it is all due to others.

"Coming to your Address, Brother Officers, words totally fail me as to how I should reply. However, I will try. Some years ago, in this very Durbar Hall, our Ruler, whilst appointing me to my present position of responsibility and trust, exhorted you, one and all, to co-operate with me; it will not be out of place if I take the liberty of repeating those weighty words, 'Co-operation with Mansinhji means co-operation with me.' This is an occasion when I can fully assure our Ruler how well all of you have carried out his commands, not in words but in deeds. I should have been able to accomplish little if I had not had your whole-hearted support. I knew my attainments and my own shortcomings when I was entrusted with this post; but we have all worked together, loyally and whole-heartedly, with one object in view, and that the happiness and advancement of our State. It should be a matter of no small pride to you that one of you who has the good fortune to be your leader, has been honoured, not so much for his individual services, but because he represents the official cadre of the State. Let me reiterate the hope that you will maintain the hearty co-operation and mutual goodwill which have made our progress possible. I am proud of my lieutenants and wish them all every happiness in the service of a Ruler whose solicitude for his employees has been never surpassed, if equalled."

A hearty ovation to both His Highness and the Diwan terminated the Durbar. In the evening a party



in honour of the joyous occasion was given by the Diwan, at the Sir Ghanshyamsinhji Club, where people of different communities and classes, numbering about 1500, were present.

The Birthdays of His Imperial Majesty the King-Emperor and His Highness the Maharaja were celebrated at Dhrangadhra in the time-honoured way on June 4th and May 29th, and the programme usually carried out on "Coronation Day" was extended by the inclusion of a State Lottery in aid of the "Our Day" Fund. For this object Rs. 34,000 had been subscribed, of which Rs. 10,000 were distributed to the winners in prizes varying from Rs. 1000 to Rs. 5, and the balance was paid into the "Our Day" Fund as a contribution from the people of Dhrangadhra.

On the third anniversary of the War, August 4th, 1917, prayers were offered in places of worship all over the State for the triumph of the Allies.

The Report under review gave a statement of His Highness' and his subjects' contributions to the various War Funds from the year 1914, a statement that should find a place in this work. We quote it in full.

1914-1915.

	Rs.
1. Bombay Branch of Imperial War Relief Fund	20,000
2. Bombay Branch of the Imperial War Relief Fund, from Her Highness the Maharani Sahib	3,000
3. Contribution from Her Highness the Maharani Sahib towards providing comforts for wounded soldiers ...	1,000
4. Supply of 36 Waler Horses to the Bombay Remount Department ...	—



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5.	Hindu Branch of the St. John Ambulance Association	Rs. 1,000
6.	Supply of five large tents of an aggregate floor space of 3436 sq. ft. for use as Field Hospitals	—
7.	Contribution towards the cost of Motor Ambulance Fleet from the Kathiawar Ruling Princes	16,000
Total Rs.		41,000

1915-1916.

1.	Bombay Branch of the Imperial War Relief Fund	Rs. 10,000
2.	Cost of printing Gujarati translation of Mr. Asquith's speeches on the War and its free distribution	833
Total Rs.		10,833

1916-1917.

1.	Articles sent from Dhrangadhra to the Bombay War Sale	Rs. 2,200
2.	Purchases made from the Bombay War Sale by His Highness	20,000
3.	Purchase of Tickets of the Junagadh Lucky Bag	100
4.	Contribution through the Ahmedabad Women's Branch to the War Relief Fund	1,000
5.	Contribution through the Jhalawad Branch to the Women's War Fund	2,000
6.	Contribution through H.E. Lady Chelmsford to the Imperial War Relief Fund	10,000
Total Rs.		35,300



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THE STATE COTTON PRESS.



1917-1918.

	Rs.
1. Contribution to the Queen Mary's Technical School for the Blind, Bombay ...	5,000
2. Contribution to the "Our Day" Fund.	
(a) Through Her Excellency Lady Chelmsford	25,000
(b) Through Her Excellency Lady Willingdon	7,000
(c) Through the Agent to the Governor, Kathiawar ...	5,000
3. Purchase of articles from the Sales organized in connection with "Our Day" Fund.	
(a) From Bombay Sale	7,070
(b) From Rajkot Sale	6,517
4. Purchases of Tickets.	
(a) Of Dhrangadhra "Our Day" Lottery	693
(b) Of the Rajkot Lucky Bag ...	550
5. Expenses in connection with "Our Day" Lottery, Dhrangadhra, borne by the State	392
6. Purchases of War Post Cards, published by Her Highness the Maharani Sahib of Bhavnagar	292
7. Contribution to the Jhalawad Branch of the Women's War Fund	2,004
8. Recruiting Fund <i>Varad</i> paid at Rajkot	724
9. Loan of a Big Motor Bus for Wounded Soldiers' Club in Poona	—
10. Supply of five horses	—
Total Rs.	60 238

1918-1919.

	Rs.
1. Imperial War Expenses Fund through the Political Secretary, Bombay Government	2,00,000



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2. Purchase of Ahmedabad Women's War Fête albums, Ahmedabad (50 copies)	Rs. 502
3. Contribution through the Ahmedabad Branch Women's War Fund per Mrs. Broomfield	5,000
4. Contribution towards H.R.H. the Prince of Wales Hospital at Staines of £2000	30,000
Total Rs.	2,35,502
Grand Total Rs.	3,82,873

Investments in War Loans.

1. Loan of 1917	Rs. 4,75,000
2. 2nd Indian War Loan	5,00,000
Total Rs.	9,75,000

Investments from Dhrangadhra Subjects in War Loans.

1. Loan of 1917	Rs. 1,92,050
2. 2nd Indian War Loan (estimated) ...	3,00,000
Total Rs.	4,92,050

Contributions from Dhrangadhra subjects to different War Funds were as under:—

1. Contribution from Dhrangadhra Bhayats to the Imperial Relief War Fund in 1914-15	Rs. 3,000
2. Contribution from Ladies of Dhrangadhra towards the Comforts of the Wounded Soldiers in 1914-15	2,000
3. Balance of the proceeds of the Dhrangadhra "Our Day" Lottery, after distributing cash prizes of Rs. 10,000 to prize-winners in 1917-18	24,000
Total Rs.	29,000



As usual, Chapter II. dealt with Administration. Two new posts were created during the year, those of Director of Commerce and Industries and of 2nd Assistant in the Raj Kharach Department, while the death of Mr. Manishanker G. Bhatt, Judicial Assistant to His Highness, was a serious loss to the State. The Department of Land Revenue Survey continued its activities, and many new Permanent Tenancy Sanads were prepared. The popularity of the Butta (Permanent Tenancy) system was proved by the large influx of new cultivators, and by the fact that the right of alienation of land was only made use of by two Ryots during the year.

The area under cotton was 192,102 acres against 142,709 in the previous year, more rain having fallen. The Dhrangadhra staple maintained its reputation in Bombay, and, as before, the State permitted the sowing of good classes only of cotton-seed. The Vagadia kind was once again most favoured by the cultivators.

Agricultural live-stock increased by nearly 1000 head, and nearly 2000 additional acres of land were brought into cultivation. It would be difficult to find more significant proofs of agricultural prosperity than these two. His Highness' policy with regard to the State Vidis, *i.e.* Grass Lands, a policy inaugurated in 1914, bore fruit in the year under report, for the Superintendent, in addition to being able to supply current demands for grass, was in a position to start a reserve supply.

The salt required by the people of the State was, as usual, supplied from the State Salt Works at Kuda, but, pending Government's reply, only a limited amount of magnesium chloride was produced by the contractor, Seth Naginlal Maganlal. The transactions, however,



with Government were advanced a stage by the latter's deputing Capt. Mackenzie Wallace, R.A.M.C., to submit a special report on the potentialities of the Dhrangadhra Salt Works.

The subject of Protection was dealt with in Chapter III. As in previous years the State Forces consisted of Lancers, Artillery, Band, Police, the latter having absorbed the Infantry force that was maintained by His Highness' predecessor. The Lancers maintained their sanctioned numbers, viz. 50, and performed the same duties as before, escort duty, bodyguard duty, occasionally assisting the Police on frontier patrols. The Artillery dropped from 30 to 13 owing to the lack of suitable recruits among the Sindhis of Tikar. They performed their traditional duties of firing salutes, and furnishing guards at the Palace and Artillery Headquarters. The Band maintained its sanctioned strength of 28, and consisted, as before, of Goanese and local Mahomedans. In addition to playing at the Palace and elsewhere on State occasions, it was allowed by His Highness to give regular performances to the public. The sanctioned strength of the Police remained the same, and recruitment was again confined to the State as far as possible, educated men being preferred. But in spite of the improved conditions of service numbers fell considerably in this important Department, either by resignation or by desertion. The high prices paid for ordinary labour, as before, contributed to this unfortunate result, and it appears that further improvements in the conditions of Police service will be necessary to bring the numbers of the Force up to sanctioned strength. In spite of the reduction in personnel, the cost of the Police was Rs. 40,000 more than in the year 1916-17.



There was no change in the Judiciary Courts, which were as follows in the year under report :—

The Huzur Court.

The Sessions and the District Court.

The Dhrangadhra City Magistrate's Court.

The Dhrangadhra Diwani Nyayadhish Court.

The Halwad Nyayadhish Court.

The Seetapur Nyayadhish Court.

The Charadva Thandar's Court.

The Methan Thandar's Court.

There were no changes in the Prisons of the State, a Central Gaol being maintained at the Capital and lock-ups at Halwad, Seetapur, Charadva and Methan. The lock-ups are used for prisoners sentenced for periods up to fifteen days only. Prisoners during the year amounted to 128, compared with 122 in the previous year. Among their prison occupations were the making of carpets and cotton-tape.

The subjects of Chapter IV. were Production, Distribution, and Finance.

The rainfall amounted to 34'41 inches, the heaviest falls being in the Charadva and Dhrangadhra Mahals. The outstanding feature of the monsoon was the late date to which it extended, heavy falls of rain occurring in October and doing much harm to the grain crops, besides causing disease to the cotton plants. Whole areas remained long under water. However, with the advent of November the cotton improved and, in the end, the high prices for this commodity, the backbone of Dhrangadhra prosperity, caused by the Great War, more than compensated for the damage done to the crop by the excess of late rain. The wages for all kinds



of labour, skilled and unskilled, male and female, showed a further rise during the year, masons and carpenters getting as much as Rs. $1\frac{1}{2}$ a day, and unskilled labour occasionally demanding Rs. $1\frac{1}{4}$ for men and 12 annas for women. During the harvest season ordinary field labour had to be paid for at Rs. 2 a day plus food. There were several reasons for these abnormal wages, *e.g.* the general rise in the standard of comfort and the high prices prevailing for all the common food-stuffs. Bajri was at under 8 seers per rupee, Juwari at 10 seers, compared with 10 seers and nearly 14 seers respectively in the previous year, and wheat, grass, and rice were all a good deal more expensive. A third reason was the actual shortage of labour, a difficulty that the State has had to meet for a long time, and one that prosperous seasons tend rather to increase rather than minimize, for it stands to reason that no one will be content to ply the trade of a labourer when more lucrative means of employment are opened to him. The Public Works Department was a good deal handicapped during the year by the labour difficulty, and certain projects of utility had to be dropped.

During the epidemic of Plague a cheap grain-shop was opened, which was a real boon to the poorer classes, and low-paid State subordinates were allowed the privilege of "grain compensation" as a set-off to the high rates prevailing for the staple foods.

The value of the import trade, consisting mainly of metals, cloth, yarn, hardware, grain, and sugar, was nearly 27 lakhs of rupees, against $20\frac{1}{2}$ lakhs in the previous year, while that of the exports, *i.e.* cotton, wool, stone, ghee, cotton-seed, and hides, were no less than 83 lakhs compared with 7 lakhs only. The high prices that prevailed owing to the War naturally increased the value of both Imports and Exports, while



the latter for the period under review were much enhanced both in quantity and quality by the favourable monsoon.

No new industries were dealt with in the Diwan's Report.

Owing to the heavy late rains there was no need to make any use of the Tikar and Umarda Lift-Irrigation Works.

Cotton presses remained two in number, while ginning factories increased from seven to eight, a new one containing thirty-six gins being opened at the Capital "to cope with the growing demands of the cotton trade."

Electric lighting was considerably extended in Dhrangadhra City, and the spare power generated at the Electric Installation was sufficient for the working of the State Printing Press, two pumping stations, a grinding mill, and the motor-garage workshop. There was no further extension of the telephone system.

Financially the year was a most successful one, receipts amounting to over 34 lakhs of rupees. Expenditure was $31\frac{3}{5}$ lakhs, leaving a credit balance of over $2\frac{1}{2}$ lakhs. No new debt had to be incurred by the State.

Chapter V. was again devoted to Vital Statistics and Medical Relief.

The following Institutions continued to give free doctoring to His Highness' subjects :—

1. The Prince of Wales Hospital.
2. The Prankunverba Zenana Hospital.



3. The Maconochie Dispensary.
4. The Palace Dispensary.
(The above are all at Dhrangadhra itself.)
5. The Bai Raj Ba Dispensary at Halwad.
6. The Bai Raj Ba Dispensary at Raj Sitapur.
7. The Charadva Dispensary.
8. The Tikar Dispensary.
9. The Methan Dispensary.
10. The Wood Dispensary at Umarda.

Dr. D. H. Baria remained in charge of the Department and his ripe experience was once more of great service to the State. Dr. Miss Gulbai Patel was in charge of the Zenana Hospital, but resigned at the end of the year. The contemplated improvements to the Prince of Wales Hospital could not be carried out on account of the high price of all materials. Nearly 35,000 patients were treated at the above ten Institutions during the year.

The epidemic of Plague was dealt with above; but it should be mentioned here that this disease had not appeared in the State for ten years. Eleven villages were infected with smallpox, but out of 193 cases there were only 15 fatal ones, all non-vaccinated patients. There were 2773 primary vaccinations and 49 re-vaccinations during the year, a slight fall in numbers compared with the preceding twelve months, and in nearly all cases glycerinated calf-lymph, prepared at the Belgaum Vaccine Dépôt, was used.

Once more the figures of Vital Statistics were rather serious : births showing a decrease of 185, deaths an increase of 294 as compared with the figures for the preceding year. Calculated per 1000 of the population there were 28 births as against 30 in 1916-17, while the deaths in 1917-18 were 4 more per 1000 than in





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HALWAD RAILWAY BRIDGE.



Indira Gandhi National
Centre for the Arts

1916-17. Lack of nourishment owing to the high cost of living no doubt contributed to the above results ; it must also be borne in mind that the average Indian villager is still backward in education and ignorant of sanitation, while his intense conservatism makes him shy of Hospitals and Dispensaries. It would be interesting to know how many of the 2161 deaths during the year were those of infants, for it is well known that infant mortality in India is abnormally high. It would be interesting, too, to learn how many of the deaths occurred at the Capital, where there are good Hospitals, and how many in the country districts, which are provided with Dispensaries only. But in any case, whatever the causes, the situation is one that should be most earnestly considered by the State authorities.

The Veterinary Department remained in charge of Veterinary Surgeon Akbar Khan, who was assisted by Umedsinhji P. Gohel, G.B.V.C., a new appointment. The Department had to deal with a certain amount of cattle disease, and a large number of villages were visited by the Senior Veterinary Surgeon for the purpose, the heavy rains having caused many cases of foot-rot among sheep and goats.

Public Instruction was dealt with in Chapter VI., and Mr. Chimanlal A. Mehta, M.A., S.F.C., remained in charge. The State maintained 59 schools, as under :—

The Sir Ajitsinhji High School.

The Bai Sahib Ba Middle School, Halwad.

3 English Schools at Sitapur, Charadva and Tikar.

49 Vernacular Schools for Boys.

5 Vernacular Schools for Girls.

In addition to the above there were 5 Private Schools, *i.e.* 3 at Dhrangadhra, and 2 at Halwad.



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The following table shows the classification of State Schools and the number of pupils attending thereat during the year under report :—

Schools.	No. of Schools on March 31st, 1918.	No. of Pupils on March 31st, 1918.	Remarks.
Sir Ajitsinhji High School, Dhrangadhra	1	414	Slight decrease in the number of pupils is due to some having joined schools in other places owing to the Plague epi- demic.
Bai Sahib Ba Middle School, Halwad	1	175	
Sitapur Middle School	1	50	
Tikar Middle School	1	30	
Charadva Middle School	1	24	
Taluka Schools at Dhrangadhra, Halwad, Tikar, and Sitapur ...	4	943	
Village Schools for boys	45	1275	
Girls' Schools at Dhrangadhra, Halwad, Sitapur, Charadva, and Tikar	5	418	
Total	59	3329	

The following statement shows the number of students receiving education in the State schools during the past five years :—

Class of Schools.	1913-14.	1914-15.	1915-16.	1916-17.	1917-18.
1. English Schools... ..	568	612	662	773	693
2. Gujarati Boys' Schools ...	2010	1964	2127	2149	2218
3. Gujarati Girls' Schools ...	446	453	449	450	418
Total	3024	3029	3238	3372	3329

The following comparative statement shows the results of annual examinations for the last two years :—



Schools.	1916-17.			1917-18.		
	Presented.	Passed.	Percentage.	Presented.	Passed.	Percentage.
Sir Ajitsinhji High School,*				* Not examined as the school was closed on account of Plague.		
Dhrangadhra	333	151	45'3			
Bai Sahib Ba Middle School, Halwad	159	81	50'9	167	106	63'4
Sitapur English School * ...	48	11	22'9	—	—	—
Tikar English School ...	23	13	56'5	30	18	60'0
Charadva English School...	26	15	57'6	24	16	66'6
Vernacular Girls' Schools (exclusive of Infant Classes)	207	164	79'2	70	58	82'8
Vernacular Boys' Schools (exclusive of Infant Classes)	1417	994	70'1	991	816	82'3

The Report stated that the work of the Department was much disorganized in consequence of the Plague and the temporary closing of some schools.

Mr. K. D. Acharya, M.A., remained in charge of the Sir Ajitsinhji High School, and was successful in passing fifty per cent. of his candidates sent up for the Matriculation and School Final Examinations.

No candidates were sent in for the Government Drawing Examinations on account of the outbreak of Plague in Dhrangadhra and at Limbdi, the Examination Centre.

His Highness continued to take much interest in the physical education of the High School boys, constantly taking part in their games, particularly hockey and football, of which he was very fond as a boy. Greater attention than in previous years was devoted to cricket, and the appointment of a Special Cricket Coach was soon justified by the improved form of the High School XI. It is hoped that in time and with further practice the Sir Ajitsinhji High School may succeed in winning the Hill Challenge Shield, a handsome trophy presented by the Thakor Sahib of Limbdi to the best High School XI. in Kathiawar.



The Sir Ajitsinhji and Sir Ghanshyamsinhji Hostels continued to fulfil the objects for which they were founded, the former housing ten pupils free, the latter having no less than seventy Rajput boys on its register, a considerable increase on the preceding year. The boys of the former Hostel pay no fees at all, while the State provides a handsome grant for the Rajput Hostel, which goes a long way towards paying for the cost of its upkeep.

Three new Primary Schools for boys were opened during the year at the villages of Ranmalpur, Juna Ghanshyamgadh, and Khambhada, and one similar school for girls at Charadva.

The four Public Libraries in the State were freely made use of by the educated classes of the citizens.

The Diwan had no changes to record in Chapter VII., which was as usual devoted to the municipal work of the year. The three Municipalities, those of Dhrangadhra, Halwad, and Sitapur, continued to be supervised by State Officers and financed by the State. It is to be hoped that in time and as public spirit increases with the spread of education leading citizens will come forward to manage the Municipalities themselves, and thus relieve the State of responsibility, financial as well as general, though for some time to come an annual State grant of money will probably be necessary.

The serious epidemic of plague that attacked the Capital in January 1918, and lasted until April, threw a good deal of work upon the Municipality in the way of disinfection and sanitation, and the Chief Medical Officer reported very favourably of the way in which his orders were carried out. Doubtless municipal workers gained valuable experience of the methods of dealing with an epidemic on this occasion. Tree-planting and care for the roads within the city limits were other duties that



fell to their share, but the work of the city survey was entrusted to the Municipal President, His Highness' Judicial Assistant.

Chapter VIII. dealt with Public Works, of which department Mr. Harilal V. Mody, B.A., L.C.E., State Engineer, remained in charge.

The following original repair works were taken in hand and completed during the year :—

1. New compound wall to the Secretariat.
2. New ginning factory of 36 gins at Dhrangadhra.
3. Repairs to the Dhrangadhra-Wadhwan trunk road.
4. Repairs to the city tramway line.
5. A portion of the new Dhrangadhra-Methan road.
6. The new gin-store buildings.
7. Repairs to the Shakti Mata Temple at Halwad.
8. Additions to the ginning factory at Halwad.
9. Repairs to the Station Road at Halwad.
10. Iron-barred enclosure to the lions' and panthers' cages in Jaswant Bag.

The Report stated as follows :—

“Many other works, though provided for in the Budget, could not be undertaken owing to the shortage of labour, scarcity of building materials, and the outbreak of Plague.”

The city tramway, inaugurated in 1916-17, carried 115,596 passengers and 265,940 maunds of goods during the year, and may be said to have proved a blessing to the city.

That His Highness is alive to the need for preserving ancient buildings in his State was shown by the repairs done to some of the interesting Palias and Sati monuments erected in the past outside the town of Halwad.



Railway matters again formed the subject of Chapter IX. No additional line was laid down during the year, the total length of line owned by the State remaining just under 47 miles, and the administration being, as before, carried on by the Bhavnagar State Railway authorities.

The gross earnings amounted to nearly $1\frac{1}{2}$ lakhs of rupees, the net earnings to a little over $\frac{1}{2}$ lakh. The latter, according to the Report, would have been higher but for (1) general shortage of wagons on home and foreign lines, (2) heavy repairs on the Halwad line owing to wash-outs, and (3) the restrictions imposed on goods traffic from time to time by Government, necessitated by the War.

No additions were made to the rolling-stock owned by the State, and on account of war restrictions imposed on the B.B. and C.I. Railway there was a slump in the stone traffic.

His Highness was able to supply twelve material trollies and a number of fishplates and dogspikes to Government for war purposes.

The Diwan's Report for 1917-18 ended with the following handsome acknowledgment :—

“ Before concluding this Report of the administration of Your Highness' State, it gives me great pleasure to express my heartfelt thanks to all the heads of the different departments and other officers, whose zeal in their work, devotion to their duties, and hearty and loyal co-operation have been largely instrumental in contributing to the efficient working of the administration of Your Highness' State.”

The writer of the foregoing pages has, to the best of his ability, told the story of the Dhrangadhra State from earliest times down to the present. How far he has



succeeded is for others to say. The difficulties have not been few, for there has been in the past little attempt on the part of Indian States to keep authentic records. In this respect the Hindus appear to have been behind the Mahomedans, for there are extant the works of a considerable number of Mahomedan Historians who wrote of the times in which they themselves lived. Rajput States have relied more upon their Bards, whose writings have to a large extent perished, and, when they have survived, commonly are very one-sided. As far as modern times are concerned, the writer's task has been easier, and anyone essaying to write the History of an important Indian State fifty years hence will be able to draw for his facts upon a long series of Annual Administration Reports. The writer could never have accomplished the earlier part of his task without reference to such works as "Rajasthan" and "Ras Mala" and the carefully edited Government Gazetteer. To these, then, he desires most gratefully to acknowledge his indebtedness.



APPENDICES

APPENDIX A

A SHORT DESCRIPTION OF THE DHRANGADHRA STATE

THE State of Dhrangadhra lies between $23^{\circ} 13'$ and $22^{\circ} 33'$ north latitude and $71^{\circ} 48'$ and 71° east longitude, having as its northern boundary the Lesser Ran of Cutch, western the States of Wankaner, Morvi, and Malia, southern those of Wadhwan, Muli, Sayla, and Lakhtar, and eastern those of Bajana, Wana, Lakhtar, and Wadhwan. The area comprises about 1,167 square miles and, not including those in dispute, there are about 150 villages. In addition to these villages the Durbar and his Bhayats hold Wantas in the following villages of the Ahmedabad Collectorate, forming a portion of the Viramgam division: Kumarkhan, Aniali, Waswelia, Saolanu, Jholapur, Jhejhra, and Bhojwa. Most of the latter villages lie to the south of the town of Viramgam and probably form a part of the large grant of land made by King Karan Solanki of Anhilwara to Harpaldeva. The disputed villages lie in the Hariana division of the Jamnagar State, Hariana itself, according to Dhrangadhra, having been obtained by Jaswantsinhji, 1673-1718, while Diwan Ranchodji in his "Tarikh-i-Sorath," says that Jam Tamachi gave the Perganah of Hariana to the Raj of Halwad: whatever be the rights and wrongs of the case the villages in question continue to form a part of the Jamnagar State, Dhrangadhra not having succeeded in establishing its claim to them.

For administrative purposes the Dhrangadhra State is divided into the following Mahals, the last named having been recently formed into a separate division owing to the congested nature of the Halwad Mahal: Dhrangadhra, Halwad, Sitha, Umarda, Methan, and Tikar. Each of these Mahals is presided



over by a Vahiwatdar. The country for the most part is flat, there being no hills of any size in any portion of the State; the highest ground is found in the Umarda Mahal, where the land approaches the central watershed of Kathiawar, but even here we do not find hills higher than 500 feet.

The geological formation consists of variously coloured strata of sandstone, both red, pink, yellow, and white, and of various qualities, and is exceedingly famous throughout the Peninsula and Gujarat for building purposes. The stone being hard is not very easy to work, but it has the merit of being very durable. The principal quarries which have been worked up to the present are those near Halwad and those four miles to the north of the town of Dhrangadhra, which have supplied stone for the building of the famous Laxmi-vilas Palace of Baroda, as well as for many buildings in Bombay. An excellent kind of black stone also is found in Dhrangadhra, but the chief difficulty in the way of the State's making a large revenue from the export of its stone lies in its competition with the famous Porbandar stone, which, being quarried close to a sea-port, can be carried to its destination at a much cheaper rate, railway carriage being the only means for dealing with Dhrangadhra stone. The Wadhwan stone, too, though inferior in quality, is a competitor, for it is considerably nearer to a sea-port. Again, in the past, contractors have been allowed to quarry stone in Dhrangadhra on very easy terms, though the duty per truck on export was unnecessarily high. The present Diwan has a scheme whereby he hopes to raise the revenue derived by the State from this valuable natural commodity, his method being to raise the quarrying rates and lower export dues. This has already borne fruit. During part of the year 1912-13 the State received Rs. 13,000 of revenue from its stone, in addition to royalties which brought in another Rs. 20,000, plus a freight charge of Rs. 9 per truck containing 4 tons. Subjects of the State are allowed stone for private building provided that they quarry and haul it at their own expense.

The soil of the State varies between a rich black soil and a composition containing more or less sand, the latter predominating in the northern and north-east portions of Dhrangadhra. There seems indeed little doubt that Kathiawar was in remote times an island, the neck of land between the Nal and



the lesser Ran of Cutch, which joins the Province to the mainland of Gujarat, being comparatively narrow. We have it on the authority of Sir George Birdwood that as the Himalayas slowly reared their stupendous heights and the great river-system of the Indus was formed, these rivers, together with the systems of the Narbada and the Tapti from the east, very gradually brought down and deposited the silt and sand that now unites Kathiawar with the mainland of India. The north of Dhrangadhra being placed on this neck of land and being in close proximity to the Ran of Cutch, into which the silt and sand-bearing rivers of Rajputana debouch, is therefore characterized by the sandy nature of its soil.

The most valuable crop grown in the State is cotton, and of late years the quality has so much improved that Dhrangadhra cotton ranks with that grown in Broach and Surat in the Bombay markets. As mentioned in another part of this work the State now has facilities for ginning and pressing its own cotton and much raw cotton from Cutch comes annually across the Ran to Dhrangadhra for being treated in this way. Owing to all the richer land being under cotton there is a very small amount available in the State for such winter crops as Chana, which have therefore to be imported. The best land in the State is in the Sitha and Umarda Mahals, where the soil is very rich and deep. In many parts of the Sitha Mahal water cannot be found at less than 80 feet below the surface, while in the northern and more rocky parts of the State, notably at Dhrangadhra itself, water is found almost anywhere at the depth of a few feet. The poorer soil of the State supports during the Rains sufficient crops of the millets, bajri and jowari, the staple foods of the people. The average rainfall is about 16 inches and, wherever possible, well-irrigation is made use of during the winter. Wells in the bed of a river and near the bank, called "oorias," are common. The principal rivers are four in number, the Bambhan, the Chandrabhaga, the Bilganga, and the Phalku, on the last-named of which the Capital stands. They all empty into the Ran of Cutch and are without exception inconsiderable streams. The State is fairly well supplied with Lakes and artificial tanks or reservoirs. At Halwad there is the beautiful Samatsar Lake and, near by, the Mansar Lake. At Sitha there are the Ambav and the Chandrasar tanks, and at Malaniad and Kantrodi masonry



tanks. The Ranmalsar at Dhrangadhra is also a masonry tank, and south of the town of Dhrangadhra lies another fine stretch of water. Besides the above-mentioned lakes there are numerous small tanks scattered about the State, but the majority of them are dry at the commencement of April.

No description of Dhrangadhra would be complete without a reference to the Little or Lesser Ran of Cutch which forms the northern boundary of the State. Ran, or Aranga, means "salt desert or waste," and the Ran of Cutch is the dry bed of a former sea which in remote times encircled nearly the whole State. The dimensions of the Lesser Ran are about 80 miles from east to west, and from 10 to 40 miles from north to south, and the area is about 1600 square miles. The Ran is, in fact, a raised sea-bed, the chief agency in the raising undoubtedly being the silt from the Banas, Sarasvati, and Rupen rivers. It is possible that the silting process has been aided by volcanic eruptions. The amount of water in the Ran varies according to season. About the beginning of May the strong south-west monsoon winds force the waters of the Gulf of Cutch up the Hansthal Creek, and this pressure continues up to the month of September. During the same months the rivers which empty into the Ran from the east are flooded with rain-water, much of which is lost in the sea of sand, but a proportion of which finds its way by depressions westward until it meets the salt water east of Hansthal Creek. The enormous amount of silt deposited by these streams has had the effect of raising the bed of the Ran towards the west so that the tracks between Dhrangadhra and Cutch are now passable on foot for a greater part of the year than was the case 50 years ago. There are many of these so-called passes between Dhrangadhra and Cutch and Dhrangadhra and Jinjhuvada. Tikar, an important village to the north of the State, is the starting point of many, and the pass from this place to Palanswa is thus described in the Bombay Gazetteer:—

"From Tikar the tract enters the Ran and, about six miles to the north, passes across a hollow about six miles broad, which begins to be flooded from the Gulf of Cutch about May, the water standing about fifteen inches deep. When rain falls the water rises to three or three and a half feet, and when the Banas is in flood it sometimes stands six or seven feet deep for eight or ten days. It does not begin to dry till about the end of



October. Beyond this hollow is the Island of Keshmal, about one and a half miles broad. Then comes a second hollow about eight miles broad, rather shallower than the first. Next is the island of Gunga about a mile and a half broad, with wells of sweet water. Beyond Gunga are two miles more of Ran with a foot of water during the monsoons and about three feet when the Banas is in flood. From the island of Gunga a tract turns to the left to Kanmer."

In 1813 Captain McMurdo reported that the Tikar pass was open to carriages from January 15th to April 15th. In 1884 the same pass was open from December 10th to May 10th and at the present time the period is doubtless longer still. Again, in Captain McMurdo's days the water of the Gulf of Cutch reached as far as Koparni, whereas nowadays the highest point reached by the salt water during the monsoon is many miles westward of this Dhrangadhra village.

The following islands in the Ran belong to the Dhrangadhra State: the two Bhangoria Islands, the two Ratria Islands, Sahiblanga, Wala Dungari and Jarakh Dungari, the Mardak hill and part of Keshmal Island. Grass is found on all these islands, and on that of Sahiblanga the Morad shrub grows. Some of these islands have springs of fresh water. The Ran is known as the habitat of the wild ass (*equus onager*), an animal famous for its speed and hardiness. Its main colour is a pale fawn and it has a broad chocolate-coloured list down its back. A well-grown specimen measures nearly thirteen hands at the shoulder. When the Ran is dry, *i.e.* in the winter and summer, these animals spend the day there, only coming into the fields on the mainland at night for grazing. During the rains they retire to the islands, where they breed unmolested.

Salt of excellent quality is found almost everywhere in the Ran and Government exports an enormous amount from Kharaghoda at its south-eastern corner. As related in another part of this work, an imperial grant of Aurangzeb confirmed to Rajsahib Jaswantsinhji, 1673-1718, the salt-pans pertaining to Halwad. The grant referred to the salt-pans of Kuda, a place on the Ran north of Kuwa, the old Jhala capital, and until salt became a monopoly of the Imperial Government the Dhrangadhra State used to make a considerable amount of revenue from its salt deposits, the Kuda salt consisting largely of large



crystals and being of excellent quality. It is termed "Wadagra." The writer was informed at Dhrangadhra that when the British Government applied its rules on the manufacture and export of salt to Indian States, Maharana Mansinhji was offered a lump sum of thirty lakhs in compensation for present and prospective loss of revenue, but that he refused this. At present the State is only allowed to sell salt within its own limits, and the revenue derived from the sale amounts to under 10,000 rupees a year. We will close our remarks on the Ran by referring to the fish that are caught there by the inhabitants of the neighbouring village. There is a considerable variety of them. The method of catching them is by netting, and the larger number is eaten fresh; a few, however, are salted and exported to distant villages.

With regard to the climate the Gazetteer says as follows:—

"The climate of the Dhrangadhra State is, on the whole, though subject to extremes of heat and cold, healthy as compared with the rest of the peninsula. The thermometric readings at Dhrangadhra show a mean minimum of 73° in the month of January, and a mean maximum of 98° in the month of May."

The State has up to the present been fortunate in escaping any serious epidemic of plague, partly, no doubt, owing to its having no seaport as a means of ingress. In 1912, when cholera raged in many parts of Kathiawar, Dhrangadhra escaped with a few imported cases.

The State has no forests and is very deficient in trees, except actually on the sites of villages. The only Mahals where trees are at all abundant are those of Sitha and Umarda. The prevailing kinds are the Neem, the Banyan, the Tamarind, the Pipal, the Bawal, and the Khijdo. In the neighbourhood of Dhrangadhra city there is a scrub jungle called Baduri, but there is very little wood fuel in the State, its place being taken by cow-dung. Owing to this lack of firewood, therefore, the fields are deprived of manure, in face of which fact alone it is urgently necessary that steps should be taken to create a permanent supply of wood-fuel. There are cocoanut plantations at Sokhda, Bharad, Sitha, Dhrangadhra, and Halwad, and in view of the increasing market value of the products of this



tree every attempt should be made to improve them. Probably, however, the supply of water in Dhrangadhra State is hardly sufficient for these trees, absorbing, as they do, a large amount of moisture, especially during their first few years. Among domestic animals special mention must be made of the Jhalawar bullocks. These are very fine, as the indigenous stock has been much improved by the importation of large numbers of these useful animals from Gujarat, Sind, and Wagad (Cutch).

The population of the State before the great famine known as Chhapania amounted to 104,000, of whom far the greater percentage were Hindus. During that fatal year and the lean years that followed it there was a sad fall in the numbers, but during the last few years there has been a steady annual increase. Among the Hindus there is a fair proportion of Jains or Shravaks. The following aboriginal tribes are represented in the State: Ahirs, Kolis, Rabaris, Depalas, and Bharwads. Among Mahomedans Sunnis are in great majority. Trade is principally carried on by Wantias of the Modh, Dasa Shrimali, and Visa Shrimali divisions among the Hindus, and by Bohoras, Khojas, and Memans among the Mahomedans. There are also many Modh and Shrimali Brahmins engaged in trade, while at Halwad Audich Brahmins are found among the cultivators. Bohoras are generally oil-pressers, grocers, cloth-weavers, or small retail dealers. There are only a few Kathis in the State. Dhrangadhra has no very outstanding manufactures, beyond supplying ordinary articles for local wants, but Sitha and Tikar are famous for the excellence of their earthenware vessels, some of which, particularly pipe bowls made at Sitha, are exported into Cutch and Gujarat, while at Tikar are made cotton coverlets, called Chophals, which are renowned throughout Kathiawar. Gujarati is the language of the State, being spoken by Mahomedans as well as Hindus, but some of the former speak Hindustani in their own houses. The Kathis, as well as the Charans and Odhs (well-diggers and builders of mud houses), have, more or less, their own dialects.

Besides Dhrangadhra and Halwad, which are repeatedly mentioned in the body of the work, other interesting places in the State are Sitha, probably the oldest town, Kuwa, Tikar, Kantrodi, and Khambhda. The name of the Capital town was probably derived from the Sanskrit word Dharang, "stone," and



Dhara, "holder." Of late years the city has been much improved by the addition of new and spacious roads, by tree-planting, and the introduction of electric lighting. The name Sitha is possibly a corruption of the word *Sinhasthala*, i.e. the abode of lions, there being a tradition in the place that there was formerly a forest there infested with lions. Sitha possesses a large monastery of Shivite Bawas, whose Mahant or Abbot is a person of great consequence in the locality. Khambhda owes its fame to the fact that it contains the shrine of the Khambhdi Naga or Snake. This village has no gate as the snake worshipped at the shrine is supposed to protect the place. Earthen vessels, called *ghitavanas*, for storing ghee are made here and exported in some numbers. Tikar is one of the oldest places in the State and is situated on the Bambhan, the largest river in Dhrangadhra, and one which always holds water. The place possesses a fine Shrawak Temple, built in 1837 by Sangvi Hima Surchand, the inhabitants being chiefly of the Jain faith. Kantrodi, about eighteen miles south-west of the capital, has claims to great antiquity, its tank having been, according to tradition, made by Sidhraj Jayasingh of Anhilwara. Iron slag is found in the neighbourhood, which testifies to the tradition that iron was at one time manufactured here, viz. in the days when the central parts of Kathiawar were covered with forest. There are people who think that Kantrodi represents the ancient Kanakavati, the capital of Kanaksen Chavda, but there is little beyond a certain similarity in name to support this contention.

Railway extension, which His Highness has in mind, will do a great deal to link up the more remote parts of the State with the rest of Kathiawar, the western portion of the Maharaja's territory being at present badly off in this respect. As soon as this is effected we hope to see more land put under cotton, the most valuable crop produced in Dhrangadhra, and a big increase in the export of the justly famous Dhrangadhra stone. Indeed, with the above-mentioned extension of railway facilities and a few good monsoons we may expect to see an era of unparalleled prosperity dawn upon this ancient Rajput Principality.



THE TRADE OF DHRANGADHRA

We are indebted to the Kathiawar portion of the Bombay Gazetteer for the following information relative to the trade of Dhrangadhra during the nineteenth century. Prior to that period, indeed, as any one who has read the foregoing pages will readily conclude, the state of things in Kathiawar was not such as to be conducive to commerce, which requires rather "the piping times of peace" for its development. We must assume that prior to 1800 the States of Kathiawar had to depend upon themselves almost entirely for the necessities of life; it was fortunate, therefore, that the state of their development and civilization in those turbulent times and the standard of comfort that obtained during the centuries that preceded the arrival of the British were sufficiently low for many of the commodities which we call necessities now to be accounted luxuries then, if indeed the use of many of them was known. We may certainly conclude that the establishments of the Chiefs themselves in those far-off days were on a very much simpler scale than the exigencies of the present times demand. Lower down the social grade, owing to the lack of education, the same state of things prevailed. Indeed, one of the most noteworthy facts about the phenomena of the nineteenth century in India was the steady rise in the standard of comfort that pervaded all classes, from the highest to the lowest. The opening years of the present century are witnessing a still more rapid advance in this respect, side by side with a steadily growing economic development.

During the last century the trade of the Dhrangadhra State centred in three places, viz. the towns of Dhrangadhra, Halwad, and Sitha. We learn that the principal exports were stone, salt, and grain, and that the chief markets for this produce were Mewar, Marwar, and Malwa, all Rajput localities. In return dyes and miscellaneous articles were largely imported into Dhrangadhra from these regions until the famine of 1813-14, which, by causing the death of many of the pack-bullocks, then the only means of transport, dealt a heavy blow at the export and import trade. Statistics of the year A.D. 1796 inform us that dyes—Surangi, Kasumbi, and Indigo—were imported to the value of nearly £7000 in that year. In the same year salt



to the value of over £3000 was exported, and stone of the same value. Timber to the amount of nearly £2000 was imported, and £2000 worth of grain was exported. Between the years 1813 and 1843 trade remained very stagnant, partly for the reason quoted above, partly because the recipients of Dhra-ngadhra exports previous to 1813 had in the meantime tapped new supplies. In 1843, owing to an increase in the land under cultivation, there was a revival of trade: cotton began to figure again among the exports, the receipts for this commodity being £20,000 as compared with £6200 in 1796, and the trade in the export of stone and grain improved. On the other hand the imports of ghee increased very largely, and there was a sensible increase in the amount of piece-goods imported. The imports of silk declined, being in 1843 only half what they were in 1796: similarly there was a great fall in the imports of dye. Some commodities, such as ghee, appear to have been imported as well as exported: the probable explanation of this is that the State imported certain articles from the East in larger quantities than it required for home consumption and then exported them to other Kathiawar districts at a profit. Turning to the trade statistics of 1877, we find the following statement relative to the cotton and grain trade in the Gazetteer:—

“The American War of 1863 at once accelerated and exaggerated the natural trade in cotton to swallow up all other trade, and when we turn to the statistics of 1877 we find the gross weight of cotton exported in 1843, though it had . . . more than doubled the entire weight exported in 1796, itself more than trebled by the export of 1877, so that the 9827 cwts. of cotton of 1796, though they had reached 23,584 cwts. in 1843, had actually in 1877 attained to 71,440 cwts., while the value had mounted from Rs. 61,875 to Rs. 15,99,337½. This enormous increase at once points not only to a larger gross area of cultivated as compared with waste land or land devoted to pasture, but shows that a large area has been withdrawn from the cultivation of grain and devoted to the production of cotton. That this is really the case is borne out by the figures of the grain trade, which show that while the export of grain was ten times greater than the import in 1796, in 1843 it was but three times as much, and in 1877 the import was about four times as much as the export, and this export, moreover, was for the most of imported and not of country-grown grain. The ghee trade shows

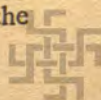


the same thing, and whereas none was imported, but on the other hand 352 cwts. were exported in A.D. 1796, it was found necessary in 1843 to import 1072 cwts. to meet the wants of the population, out of which 250 cwts. passed on to other talukas. And in 1877 the import had increased to 3036 cwts., of which 1072 cwts. passed on to the interior."

In 1883 statistics reveal that ghee to the amount of 3400 cwts. was imported, the value of this import being £12,500, piece-goods to the value of £20,000, metal £6500, groceries, etc., £5000, dates £1200, molasses £6000, oil £5500, silk £6000, sugar £8000, and tobacco £5000. All the above commodities, the majority of which would have been luxuries to the many fifty years before, point to a steadily rising standard of comfort among His Highness' subjects, and their import in such largely increased quantities was the direct result of the great expansion of the trade in cotton, assisted by better means of communication and an improved Police. Thus in the latter part of the nineteenth century we find earthen or wooden cooking vessels being supplanted by vessels of copper or brass: we find an increased proportion of the people wearing silk clothing, more women wearing ivory armlets, and more timber being used for house construction. To quote again from the Gazetteer—

"The import of gold, silver, and ready-money, however, perhaps testifies in the most striking way to the increased prosperity. Deducting exports, the figures for 1796, 1843, and 1877 are respectively Rs. 85,000, Rs. 40,000, and Rs. 1,75,000. These figures require no comment, and show irrefutably the advance in the general prosperity."

We have alluded above to improved means of communication, thereby meaning principally railway facilities. The first of these was the extension of the Bombay, Baroda, and Central India Railway from Viramgam to Wadhwan, a distance of about forty miles, which brought Dhrangadhra within twenty miles of the line. Before this extension was carried out all the Dhrangadhra export of cotton was sent to Dholera. There were grave disadvantages about this, as during the latter part of the nineteenth century the Dholera port on the Gulf of Cambay showed a great tendency to silt up, which caused great delay to the



arrival of goods shipped from there. The conveying also of the cotton to Dholera from Dhrangadhra involved considerable time. The extension above mentioned, however, provided a quicker and surer means of transport for goods to the Bombay market, which Dhrangadhra was not slow to avail itself of, and in addition Agencies were opened at Viramgam and Wadhwan for the purchase of cotton. The State, therefore, could sell its cotton almost at its own doors.

The above facilities for the transport and disposal of the produce of the State were doubled by the subsequent extension of the line to Dhrangadhra itself, which event has been already referred to. At the present day Dhrangadhra owes the bulk of its revenue to the quantity and excellence of its cotton, and ginning factories are springing up in all directions, while the Capital town possesses a Press of its own. It is commonly said that in the Bombay markets Dhrangadhra cotton is reputed second only to that produced in the Broach district, and every year witnesses more land being utilized for the production of this useful and profitable commodity.

Dhrangadhra State abounds in stone of very good quality for building purposes, as the many stone edifices in the State bear witness. But a great deal of it is extremely hard to work. This fact handicaps it in competition with the stone found at Wadhwan, "which, though not so good, is of sufficiently high quality to pay freight charges and yet yield a profit to the exporters." Wadhwan is also a better exporting centre than Dhrangadhra. We have referred to His Highness' policy with regard to the stone trade, a policy which, in spite of the difficulties just mentioned, should end in the State securing increased revenue from the export of this commodity. The quantity and excellence, however, of the stone quarried at Porbandar and having the benefit of a seaport within ten miles make it a very formidable rival to other stone-exporting localities in Kathiawar.

Salt was formerly among the principal Dhrangadhra exports. The Gazetteer tells us that salt has been manufactured in Jhalawar from earliest times, and at one time was entirely in the hands of the Jhala Chieftains. "But after they successively lost Viramgam, Mandal, and Patri the manufacture of salt in those perganahs fell first into the hands of the Gujarat Sultans, and then into



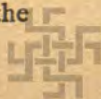
those of the Mogul Emperors. This salt has always been of superior quality and is called Wadagra or 'of the great agar or salt-pan' in contradistinction to the natural salt, or salt such as is made further westward in Nawanagar territory. The crystals of Wadagra salt much resemble white sugar candy, and the 'Mirat-i-Ahmadi' specially notices the Jhinjhuwara salt which, it says, resembles pieces of sugar and is exported to Malwa and elsewhere. When the Jhala Chieftains retired to Halwad they set up salt-works at Kuda; these salt-works are specially mentioned in all grants of the time, and are confirmed to Jaswantsinhji by the Imperial grant of the twenty-fourth year of Aurangzeb's reign. The salt made here is of the same kind made formerly by the Jhalas in their ancient possessions of Jhinjhuwara, Patri, etc., but its sale has been much restricted owing to recent customs, regulations, etc., of the Imperial Government. . . ." Allusion has been made to this earlier in these pages: let it suffice here to repeat that salt is now a Government monopoly and a large source of revenue to the Imperial Exchequer, a state of things which means a serious loss to the Dhrangadhra revenue, but in which His Highness loyally acquiesces.

Money-lending is one of the oldest professions in the world and is carried on in Dhrangadhra by Brahmins, Wantias, Atits, Rajputs, and Charans.

Bankers will lend at from $4\frac{1}{2}$ to 6 per cent. per annum, provided the security is good: but the usual rate of interest to merchants and traders is from $7\frac{1}{2}$ to 9 per cent., to cultivators from 9 to 12 per cent. per annum, to gr̥asias or landowners at the same rate, unless land be mortgaged collaterally on security, when 9 per cent. is the usual charge. Money can be obtained on the security of ornaments at 6 per cent. The lender usually grants a small remission of interest called *chhut* when the debtor pays his final instalment, and occasionally, when a landowner is borrowing money, he gives one or two of his fields in lieu of interest, which are returned to him when the principal is paid.

The only coinage current in the State is the Imperial rupee, and it does not appear that the Jhalas ever had a coinage of their own.

A table of the prices of common agricultural products is appended, and a steady rise in prices between 1855 and the



present time will be observable. The chief causes for this are the increased demand for labour and the consequent large distribution of coin among the middle and lower classes, and the increased area under cotton.

	1855. No. of lbs. per rupee.	1883. lbs. per rupee.	Present time. lbs. per rupee.
Millet (Bajri)	42	27	19*
Jowar	60	34	22
Wheat	42	24	16½
Grain	56	34	23
Rice... ..	25	20	10
Pulse (Dāl)	40	22	14
Cotton (cleansed)	13	6	3½
Tobacco	13	7	7

* Far less in a lean year.

The following table of average wages is instructive as showing how the earnings of skilled and unskilled labour have increased.

	1858. Daily Wages.	1883. Daily Wages.	Present Time. Daily Wages.
Skilled { Masons	7 annas	14 annas	Rs. 1½ to Rs. 2.
{ Carpenters	5 "	10 "	" "
Unskilled Labourers	2 "	4 "	Annas 10 to 12.

COMPARATIVE STATEMENT OF EXPORTS AND IMPORTS.

	A.D. 1796.		A.D. 1843.		A.D. 1883.		Present Time.	
	E.	I.	E.	I.	E.	I.	E.	I.
Stone	£ 3000	£ —	£ 1275	£ —	£ 4300	£ —	£ 2000	£ —
Ghee	689	—	2400	—	12,500	—	12,200	—
Cotton	6187	—	2000	—	163,350	—	223,300	—
Grain	2000	—	1924	—	15,000	—	20,600	—
Piece Goods (cloth)	—	2500	—	3000	—	20,000	—	25,333
Silk	—	4000	—	2000	—	6000	—	8333
Tobacco	—	1650	—	840	—	*5000	—	1750
Sugar	—	1500	—	900	—	8000	—	3281
Oil	—	Nil.	—	300	—	5500	—	7235
Timber	—	1612	—	375	—	1500	—	4600
Ivory	—	150	—	93	—	800	—	2000

* The bulk of this was exported to neighbouring states.

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CHRONOLOGICAL TABLE SHOWING THE NAMES OF THE RULERS OF DHRANGADHRA

	Names.	Year of Accession according to Vikrama Samvat.*	Year of Demise according to Vikrama Samvat.*	Length of reign in years.	Capital.	Number of years under various capital towns.
1	Maharana Shri Harpaldevji ...	1146	1186	40	Patdi	318
2	" " Sodhoji ...	1186	1216	30	"	
3	" " Durjanshalji ...	1216	1241	25	"	
4	" " Jalakdevji ...	1241	1266	25	"	
5	" " Arjansanghji ...	1266	1296	30	"	
6	" " Devrajji ...	1296	1321	25	"	
7	" " Dudaji ...	1321	1336	15	"	
8	" " Sursanghji ...	1336	1361	25	"	
9	" " Santalji ...	1361	1381	20	"	
10	" " Vijayapalji ...	1381	1382	1	"	
11	" " Meghpalji ...	1382	1387	5	"	
12	" " Padamsinhji ...	1387	1396	9	"	
13	" " Udaysinhji ...	1396	1408	12	"	
14	" " Vegadji ...	1408	1424	16	"	
15	" " Ramsinhji ...	1424	1441	17	"	12
16	" " Virsinhji ...	1441	1448	7	"	
17	" " Ranmalsinhji ...	1448	1464	16	"	
18	" " Satarsalji ...	1464	1476	12	Mandal	
19	" " Jetsinhji ...	1476	1497	21	Kuwa	66
20	" " Vanvirji ...	1497	1516	19	"	
21	" " Bhimsinhji ...	1516	1525	9	"	244
22	" " Vaghji ...	1525	1542	17	"	
23	" " Rajodharji ...	1542	1556	14	Halwad	
24	" " Ranoji ...	1556	1579	23	"	
25	" " Mansinhji ...	1579	1620	41	"	
26	" " Raysinhji ...	1620	1640	20	"	
27	" " Chandrasinhji ...	1640	1684	44	"	
28	" " Ashkaranji ...	1684	1690	6	"	
29	" " Amarsinhji ...	1690	1701	11	"	
30	" " Meghrajji ...	1701	1717	16	"	
31	" " Gajsinhji ...	1717	1729	12	"	184
32	" " Jaswantsinhji ...	1729	1774	45	"	
33	" " Pratapsinhji ...	1774	1786	12	"	
34	" " Raysinhji ...	1786	1801	15	Dhrangadhra	
35	" " Gajsinhji ...	1801	1838	37	"	
36	" " Jaswantsinhji ...	1838	1857	19	"	
37	" " Raysinhji ...	1857	1860	3	"	
38	" " Amarsinhji ...	1860	1899	39	"	
39	" " Ranmalsinhji ...	1899	1925	26	"	
40	" " Mansinhji ...	1925	1956	31	"	
41	" " Ajitsinhji ...	1956	1967	11	"	
42	Maharaja " Ghanshyamsinhji	1967	The present Ruler		"	

* To ascertain the corresponding dates according to the Christian Era subtract 56 in each case.



THE JHALAS OF SADRI, DELWARA AND GOGUNDA IN MEWAR

Those who have read the foregoing pages will remember that in recounting the events of the reign of Ranoji, A.D. 1500-1523, we told how his two brothers, Ajoji and Sajoji, after having tried in vain to oust this usurping Chief, finally repaired to the court of the famous Rana Sanga of Chitor and entered his service. The Rana, mindful of the time-honoured custom of befriending brother Rajputs in distress, gave them a warm welcome, and in gratitude Ajoji fought very heroically in the battle of Ranwa on the side of the Rana against Babar Padshah not long afterwards. Ajoji was slain, but Rana Sanga, to commemorate his bravery, bestowed upon his son and upon his brother Sajoji the districts of Sadri, Delwara, and Gogunda in Mewar, and their descendants are in enjoyment of these lands to this day. Perhaps it may not be far-fetched to suggest that the Ruler of Chitor found an additional reason for befriending the fugitive Jhalas in the fact that they hailed from a country not very far from Vallabhipur, one of the early homes of the Sesodia Rajputs.

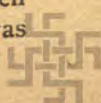
We propose here to say something of the fortunes of Ajoji, Sajoji, and their descendants in Mewar and for this purpose must again acknowledge our indebtedness to the author of "Rajasthan," who, though his sympathies were naturally closely bound up with a country which was his home for nearly twenty years, could yet find time to recount the brave doings of Rajputs from a far-away Province in the terms of praise that they deserved. Colonel Tod, in his Chapter VII., "History of the Rajput Tribes," writes as follows of the Jhalas in general:—

"Regarding the period of the settlement of the Jhalas, tradition is silent, as also on their early history (*i.e.* before A.D. 1000), but the aid of its quota was given to the Rana against the first attacks of the Mahomedans; and in the heroic history of Pirthwiraja we have ample and repeated mention of the Jhala Chieftains who distinguished themselves in his service, as well as in that of his antagonist, and the name of one of them, as recorded by the Bard Chand, I have seen inscribed on the granite rock of the sacred Girnar, near their primitive abodes, where we leave them."



Colonel Tod also, in this same chapter, alludes to the splendid act of self-devotion of the Jhala Chief, when Rana Pertab was oppressed with the whole weight of Akbar's power at the battle of Huldighat, an act that was rewarded by the hero's son being given the Rana's daughter as wife and a seat upon the right hand of the proud ruler of Udepur.

We will begin our reminiscences of the Jhalas in Mewar with a reference to this Jhala Chieftain Manah. There is not space to recount here all the circumstances that preceded the battle of Huldighat, how the valiant Pratapsinhji, who succeeded his father Udey Singh not long after the loss of Chitor, deserted by nearly all his brother Chiefs was alone holding the field with 22,000 Rajputs against Akbar's son Selim, who was at the head of an overwhelming force. The Rana had taken to the mountains and enjoined upon all his subjects to do the same; Komulmer had been chosen as the new Capital of Mewar, a place approached by almost inaccessible passes at the foot of which lay the plain of Huldighat. In defence of these passes the battle was fought. Pratapsinhji was wounded seven times in his anxiety to come to close quarters with Prince Selim and Raja Maur of Amber. Like Nelson, the Rana refused to lay aside the insignia of his rank, with the result that wherever the "royal umbrella" was seen there the enemy directed their hottest attacks. Thrice was Pratap "rescued from amidst the foe and was at length nearly overwhelmed when the Jhala Chief gave a signal instance of fidelity, and extricated him with the loss of his own life. Manah seized upon the insignia of Mewar and rearing the 'gold sun' over his own head, made good his way to an intricate position, drawing after him the brunt of the battle, while the Prince was forced from the field. With all his brave vassals the noble Jhala fell; and in remembrance of the deed his descendants have, since the day of Huldighat, borne the regal ensigns of Mewar, and enjoyed the right hand of her Princes." With these inspiring words Colonel Tod commemorates this gallant act of the Jhala Chief, Manah, "the devoted Jhala," who lost one hundred and fifty of his vassals in the fight, from which only 8000 Rajputs came out alive of the 22,000 who were drawn up around their Rana at the commencement. To have borne such an honourable part in a fight which took place at a time when Rajput fortunes were at their lowest and when Mewar was



sustaining the Rajput cause practically single-handed, was and still is a justifiable cause of pride among the Jhalas, and Jhala Manah of Sadri's successors have since the day of Huldighat been considered first in rank of the sixteen leading Nobles of Mewar, and allowed to have their kettle-drums beaten up to the gate of the palace, "a privilege allowed to none besides." Further, they and the Jhala Chieftains of "Dailwarra and Gogoonda" were granted the title of Raj on that day, which title they still retain.

The following account of the saving of Rana Pratapsinhji's life by Jhala Manah is taken verbatim from Miss Gabrielle Festing's very readable book "From the Land of Princes," published in 1904:—

"Prince Selim having thus escaped, his men flung themselves upon the Rana. The sheer weight of numbers was beginning to tell, and three times the Rana was surrounded, and all but borne to the ground. Then the Jhala Chief, who rode beside him, seized the golden sun from the standard-bearer, wheeled, and galloped away, followed by the enemy, who knew that sun might only be carried behind the Rana. Pertap's bridle was seized, and worn out and dizzy he was hurried from the field, while the Jhala Chief fought on. No son of Bappa Rawul could have faced an enemy more boldly than he; they pulled him down as the wolves pull down a dying lion, and 150 of his vassals died with him, to save the Prince whom he loved. . . . Another clan have a right to remember the day of Huldighat with special pride, the descendants of the Jhala Chief. In memory of the time when their ancestor gave his life for his lord, all were addressed by the title of 'Raj' and are allowed to sound their drums at the palace gates; their Chief rode on the Rana's right hand, and bore the royal ensigns."

It is in A.D. 1610 that we next hear of the Jhala of Sadri. The occasion was at Ranpoor where the wavering Rana Umra of Mewar was forced by his Nobles to resist Jehangir Padshah, upon whom Akbar's mantle of vengeance upon Mewar had descended. "The Imperial army under its leader Abdulla was almost exterminated, though with the loss of the best and bravest of the Chiefs of Mewar." Among the slain is recorded the name of Bhoput, the Jhala of Sadri.

The Jhala Rajputs are next mentioned in the "Annals of Mewar" in 1613. The long contest between Mewar and the



Mogul was temporarily at an end, and there are few finer examples of the generous treatment of vanquished by victor than that of Rana Umra by the Emperor Jehangir. The Mogul commanded his son "to treat the illustrious one according to his heart's wishes," though he had for so long successfully resisted his armies. Jehangir in his diary records that he received the submission of the Rana by the hand of two of his chiefs, "Soopkurrin and Heridas Jhala," by whose hands the Emperor's magnanimous reply was sent to Rana Umra. The fact that Heridas Jhala was selected for such an important embassy testifies to the esteem in which he was held in Mewar, no less for his diplomacy than for his valour.

About seventy years later, *i.e.* in 1680-1681, the Jhala of Sadri comes again into prominence in Mewar Annals. The tyrant Aurangzeb was on the throne of the Mogul and his intolerant behaviour towards the Hindus, culminating in the imposition of the barbarous *jezeya*, a capitation tax upon the whole Hindu race, drew together the Rahtor of Marwar and the Sessodia of Mewar, the two most powerful Rajput Clans, the former of which had the additional incentive for vengeance on the tyrant furnished by the poisoning of Maharaja Jeswant Singh at Kabul, while the Rana of Mewar felt himself as the head of the Hindus constrained to meet the hated Imperial Edict with open resistance. In the series of encounters that took place over an extent of country as wide as the distance from Patan to Ujain and the Narbudda, we read that the Rana, his heir Prince Bhim, and his auxiliaries were uniformly triumphant over the Imperial armies. "For once they avenged themselves, in imitation of the tyrant, even on the religion of their enemies." Tod tells us that "the Kazees were bound and shaved, and the Korans thrown into wells." One of the final engagements took place near Chitor, when Prince Azim, Aurangzeb's heir, was utterly routed. We read that "on this occasion the flower of Mewar . . . were engaged," amongst them Chandrasen Jhala of Sadri.

History is silent as to the doings of the Jhalas of Mewar from the last-mentioned events which took place during Aurangzeb's reign until the time of Rana Ursi of Mewar, who reigned from 1762-1772, ten turbulent years during which half of the Nobles of Mewar were in arms against the hated Rana in



support of a Pretender or Fitoori, named Ratna Singh, who was reported to be a posthumous son of the late Rana, and a daughter of the Jhala Chief of Gogunda. At this time the Mahrattas were all powerful in Rajputana. We read in "Rajasthan" that Rana Ursi's "insolent demeanour estranged the first of the home nobility, the Sadri Chieftain, whose ancestor at Huldighat acquired a claim to the perpetual gratitude of the Seesodias." The Sadri Chief of the time was Raj Rinna Raghoodeo Jhala, and Colonel Tod obtained the following autograph letter of his, written to Jeswant Rao Pancholi, the Rana's chief Minister, no doubt at the time when the Jhala's fidelity had been highly strained. The letter was as follows :—

"To Jeswant Rao Pancholi, Raj Rinna Raghoodeo writes: After compliments, I received your letter; from old times you have been my friend, and have ever maintained faith towards me, for I am of the loyal to the Rana's house. I conceal nothing from you, therefore I write that my heart is averse to longer service and it is my purpose in Asar to go to Gya. When I mentioned this to the Rana, he sarcastically told me I might go to Dwarica. If I stay, the Rana will restore the villages in my fief, as during the time of Jaetji. My ancestors have performed good service, and I have served since I was fourteen. If the Durbar intends me any favour this is the time."

If we explain that Gya has always been esteemed the proper place of pilgrimage for a Rajput, whereas Dwarka has always been considered more fit for unwarlike tribes, the nature of the Rana's taunt to the proud Jhala Chieftain, whose ancestors had bled in defence of Mewar, and intermarried with the Ranas, will be readily understood. The letter is a manly and reticent one, and our sympathies are all with Raj Rinna in his delicate predicament. Without going into further details of Mewar history at this period we will content ourselves by saying that in spite of the open murmurings of his leading nobles Rana Ursi did not in any way modify his attitude of insolence towards them, with the result that a rebellion was formed against him by eleven out of the sixteen greater Sardars, amongst whom were Sadri and Gogunda, the Jhalas, and the leaders of the famous Chondawats and Suktawats. The rebels called in Scindia to their aid, and as before said, set up Ratna Singh as Pretender. Among the supporters of Rana Ursi was the



famous Zalim * Singh of Kotah, with whose history we propose to deal later on, as of all the Jhala Rajputs he is the one who has conferred the greatest distinction upon the clan by his exploits in Rajputana, the culmination of which was the founding of the Chieftdom of Jhalra Patan, or Jhalawar, as it is called in that Province.

It may be remembered that in describing the reign of Chandrasinhji Jhala, A.D. 1584-1628, reference was made to his grandson Rajoji, the first Chief of an independent Wadhwan, and that mention was then made of the fact that the latter was ancestor of the celebrated Zalim Singh. Zalim Singh, being banished from Kotah, was taken into service by Rana Ursi, who bestowed upon him the title of Raj Rinna, which, it will be remembered, was, and still is, enjoyed only by the Jhala Chieftains of Mewar. In one of the early encounters between the Rana and the Pretender at Ujain history tells us that Raj Kalian, the heir of Sadri, was severely wounded while Zalim Singh had his horse killed under him, and was taken prisoner. At first everything went in favour of the Pretender, but in the end the cause of the Rana triumphed, mainly owing to the energy and diplomacy of Umra Chand Burwa, an ex-minister of Mewar.

In concluding this reference to the Jhalas of Udepur of this period a remark of the author of "Rajasthan" with regard to the Jhala Chieftain, Raghoo Deo, must be noted. Colonel Tod implies that before the rebellion above described Raghoo Deo had been the Rana's Chief Minister. The Raghoo Deo mentioned is doubtless the writer of the letter that we have quoted and the fact that, in addition to being Sardar of Sadri, the leading Mewar Chieftain, he was first in his Rana's Council, adds additional glamour to the name of Jhala that he bore from his ancestors.

Our last reference to the Jhala of Sadri is taken from Chapter XXIII. of "Rajasthan" and, in reading Colonel Tod's account of the event referred to, which we take the liberty to quote in full, it must be remembered that the Rana of Udepur is the acknowledged head of the Rajputs and that whoever marries his daughter is united with one higher than himself in rank. In the following story we have an example of the

* Tod's spelling ; the modern form is Jalam.



Rajput belief that domesticity is the greatest virtue in a wife, even though the latter be no less a person than the Rana of Udepur's daughter. Colonel Tod says as follows:—

“In the most tempestuous period of the history of Mewar, when the Ranas broke asunder the bonds which united them to the other chiefs of Rajasthan, and bestowed their daughters on the foreign nobles incorporated with the higher class of their own Kin, the chief of Sadri, so often mentioned, had obtained a princess to wife. There was a hazard to domestic happiness in such unequal alliance which the Lord of Sadri soon experienced. To the courteous request, ‘Ranawut-ji, fill me a cup of water,’ he received a contemptuous refusal with the remark that ‘the daughter of a hundred kings would not become cup-bearer to the Chieftain of Sadri!’ ‘Very well,’ replied the plain soldier, ‘you may return to your father’s house, if you can be of no use in mine.’ A messenger was instantly sent to the Court, and the message, with every aggravation, was made known, and she followed on the heels of her messenger. A summons soon arrived for the Sadri Chief to attend His Sovereign at the Capital. He obeyed; and arrived in time to give his explanation just as the Rana was proceeding to hold a full Court. As usual, the Sadri Chief was placed on his sovereign’s right hand, and, when the Court broke up, the heir-apparent of Mewar, at a preconcerted sign, stood at the edge of the carpet, performing the menial office of holding the slippers of the Chief. Shocked at such a mark of extreme respect, he stammered forth some words of homage, his unworthiness, etc., to which the Rana replied: ‘As my son-in-law, no distinction too great can be conferred; take home your wife, she will never again refuse you a cup of water.’”

Such are the references to the Jhalas of Mewar that we have been able to cull from “Rajasthan,” references that, it will be acknowledged, redound very much to the credit of the whole clan. It will be remembered that in the account of the reign of Satarsalji Jhala, A.D. 1408–1420, we mentioned that one of his sons, Raghavdevji by name, distinguished himself in the service of Sultan Hoshang Ghorī of Malwa and was given a tract of country known as the Malwa Jhalawar, his descendants being still found in the Narwar State under Ujain. These Jhalas owe allegiance to the Gwalior State, and it would be interesting to have some details of their history, since they were settled in Central India. But few details are forthcoming.



The world is the poorer for the extreme meagreness of its knowledge as to ancient and medieval Rajput history generally, for the careful enquiries of men like Tod and Forbes have revealed the outlines of the life of a most interesting set of communities, which only makes the reader thirsty for more information on the subject. In the knowledge that, thanks to the author of "Rajasthan," we have been able to gain of the Jhalas of Mewar, we find the same fine Rajput characteristics that our study of the Jhala clan at its headquarters in Kathiawar has revealed to us, the same manliness and independence of spirit, the same deep-rooted loyalty to their salt, the same pride of family, in a word the very qualities which characterized the finest Highland Chiefs of Scotland's most turbulent days. Jhala history is the richer for the gallant past of its sons in Mewar.

ZALIM SING * AND THE JHALAS OF HARAVATI.

The famous Zalimsing Jhala who founded the chiefdom of Jhalra Patan in Rajputana, and whose biography, according to Colonel Tod, embraces almost the whole of the history of the martial Hara Rajputs of Boondi and Kotah from his birth in A.D. 1740 until his death as a very old man, was descended from Madhavsinhji Jhala, son of Bhavsinhji Jhala of Halwad, and, later, of Wadhwan, who was grandson of Raj Sahib Chandrasinhji of Halwad, A.D. 1584-1628. Madhavsinhji, whose father Rajoji had become the first independent Jhala Chief of Wadhwan, left his home at Wadhwan to seek his fortunes and went to Haravati in Rajputana, where, like the Jhalas of Sadri, Gogunda, and Delwara, he begat a lusty race of sons, whose descendants occupied high positions in the Hara States of Boondi and Kotah, and often gave their lives in defence of their rulers. In course of time one of Madhavsinhji Jhala's descendants became the father of the celebrated Zalim Sing.

The Hara State of Kotah in Rajputana had been given by the Emperor Shah Jehan to Madhu Sing, second son of Rao Ruttun of Boondi, as an independent possession, in return for "his distinguished gallantry at the battle of Boorhanpur." It

* We have largely preserved Tod's spelling of Rajput names throughout this account of the Haravati Jhalas.



was Rao Bhim Sing, however, who by his daring policy gave such an impetus to the newly-founded Kotah State and earned for its Chief the proud title of Maharaja. From the fact that his son and successor, Maharao Arjun, married the sister of Jhala Madhu Sing we are at liberty to gather that the name of Jhala was held in very high esteem by the proud Haras of Kotah. Tod expressly tells us that this Madhu Sing, who had become the brother-in-law of the Kotah Chief, was "ancestor of Zalim Sing Jhala." On Maharao Arjun's death in 1724 his brother Doorjun Sal succeeded him, during whose reign an attempt was made by the Amber Chief to reduce the Haras of Boondi and Kotah to the state of vassals. Maharao Doorjun Sal made a very successful resistance and, as Tod tells us, "was nobly seconded by the courage and counsel of the Foujdar, or commandant of the garrison, Himmud Sing, a Rajput of the Jhala tribe." The Foujdar used to accompany Doorjun Sal on his hunting expeditions, in which the Maharao's Ranis also partook. Tod calls them "Amazonian ladies," and says that they

"were taught the use of the matchlock, and, being placed upon the terraced-roofs of the hunting seats, sent their shots at the forest-lord, when driven past their stand by the hunters. On one of these occasions, the Jhala Foujdar was at the foot of the scaffolding; the tiger, infuriated by the uproar, approached him open-mouthed: but the prince had not yet given the word, and none dared to fire without his signal. The animal eyed his victim, and was on the point of springing, when the Jhala advanced his shield, sprang upon him, and with one blow of his sword laid him dead at his feet. The act was applauded by the prince and his court, and contributed not a little to the character he had already attained."

The last mention made by the author of "Rajasthan" of Foujdar Himmud Sing is in connection with the succession to the Gadi of Kotah on the death of the childless Doorjun Sal. Ajitsing of Antah was the nearest male relative, but, as he was very old, an Act had been passed nominating his son Chutter Sal as heir. However, according to Tod, such was the power and influence of Himmud Sing that he successfully took upon himself the annulment of this Act as soon as Doorjun Sal died.



"The old chief of Antah was yet alive, and the Foujdar said, 'It is contrary to nature that the son should rule and the father obey,' but doubtless other motives mingled with his piety, in which, besides self-interest, may have been a consciousness of the dangers inseparable from a minority. The only difficulty was to obtain the consent of the Chief himself, then fourscore years and upwards, to abandon his beautiful castle on the Cali Sinda for the cares of government. But the Foujdar prevailed; old Ajit was crowned. . . ."

A few years after the above-mentioned events Himmud Sing Jhala died and his nephew Zalim Sing became Foujdar in his place. We have, perhaps, said sufficient of Himmud Sing to show what influence this member of the Jhala Rajputs had gained for himself in Rajputana. But perhaps his greatest title to fame is that he was the adoptive father of Zalim Sing, who won his laurels as newly appointed Commander of the garrison in 1761 at a decisive victory over the Cutchwaha house of Amber. The occasion in question was the battle of Butwarro, when the Panchranga banner of Amber fell into the hands of the Haras. In the words of the bard:—

"In the battle of Butwarro the star of Zalim was triumphant. In that field of strife (ringa), but one colour (rang) covered that of the five-coloured (panch-ranga) banner."

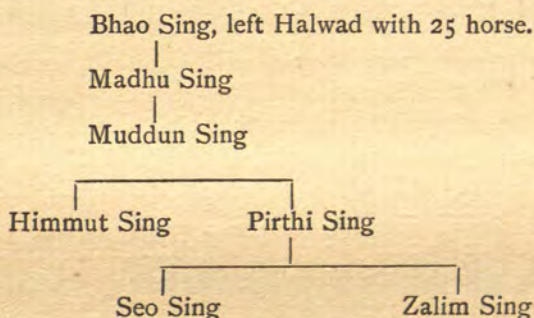
As a result of the fight Jaipur has never again ventured to claim supremacy over Kotah. Colonel Tod, in recounting in his "Rajasthan" the Annals of Haravati, and in the course of the story of the times of Maharao Gomansing, 1766-1771, says as follows:—

"We must retrace our steps and introduce more prominently the individual whose biography is the future history of this State; for Zalim Sing is Kotah, his name being not only indissolubly linked with hers in every page of her existence, but incorporated with that of every State in Rajputana for more than half a century. He was the *primum mobile* of the region he inhabited, a sphere far too confined for his genius, which required a wider field for its display, and might have controlled the destinies of nations."

The author of "Rajasthan" wrote the above words in 1821 when Zalim Sing, whom he knew well, was still alive, and we



may confidently assert that no man was fitter than Colonel Tod to form a just estimate of this great Jhala personality. We read that Zalim Sing outlived six Maharaos of Kotah, and that in 1821, though he was blind, his moral perceptions were as acute as in the day of Butwarro, sixty years before. He was probably the most consummate Rajput politician of whom history speaks. We have shown that from the time when his ancestor Jhala Madhu Sing came to Kotah, then under the rule of Raja Bheem, to seek his fortune amongst the numerous conflicting armies that ranged India during the contests for supremacy amongst the sons of Aurangzeb, the Jhalas had established a high reputation, Madhu Sing's daughter being married to Raja Bheem's son Urjoon, while Madhu Sing himself was given his estate of Nandta "with the confidential post of Foujdar, which includes not only the command of the troops, but that of the castle, the residence of the sovereign." The honourable title of "Mama" was also accorded to Madhu Sing and his successors. The following genealogy of Zalim Sing is given by Colonel Tod :—



We read that "the brave and handsome Major-domo Zalim Sing, having dared to cross his master's path in love, lost his favour and the office of Foujdar." The confiscation of his estate of Nandta soon followed, and Zalim Sing was constrained to seek other fields for his talents. He selected Mewar, whose Chief Rana Ursi was at the time dominated over by the Jhala Chieftain of Delwara, who had been chiefly instrumental in placing the Rana on his gadi. Zalim Sing, nothing loath to pit himself against his kinsman, managed by finesse to get rid of the Delwara Chief and to take his place in the counsels of the



Rana. The title of Raj Rinna was given to him, and the estate of Cheetur Khaira, which gave him the rank of a second-class noble in Mewar. He collected an army with which to oppose a pretender to the Mewar gadi, was defeated and taken prisoner, falling into the hands of Trimbak-Rao. Colonel Tod tells that "the friendship then formed materially governed the future actions of his life."

Mewar having fallen completely under the heel of the Marathas, Zalim Sing, "too wise to cling to the fortunes of a falling house, bent his steps to Kotah, with the Pandit Lallaji Bellal, the faithful partaker of his future fortunes. Zalim saw the storm about to spread over Rajwarra and deemed himself equal to guide and avert it from Kotah." On his return to Kotah Maharao Gomansing pardoned him and gave him re-employment. As a reward for terminating negotiations with Mulhar Holkar, who was threatening Kotah, his estate of Nandta was restored to him, together with the now hereditary office of Foujdar, and, shortly afterwards, Maharao Gomansing on his death-bed made Zalim Sing guardian of his youthful son and heir Omed Sing.

Zalim Sing thus became Regent of Kotah. Zalim Sing's chief title to fame is that, in a period of the greatest turmoil and disorder throughout Rajputana, when other States were tottering to their fall, he succeeded in steering the ship of Kotah safe through the whirlpool until he finally placed it, enriched and consolidated, under the protection of Britain. There is not sufficient space in which to recount the means by which Zalim established his Protectorate, nor the Machiavellian resources by which he managed to rid himself of competitors, until the whole of the civil and military power was in his hands. By systematically subjugating the aristocracy of the Kotah State he strengthened his own position, while the State itself was enriched by the escheat of their sequestered property. Zalim Sing was married to a Mewar lady connected with the family of the Maharana, who became the mother of his son and successor Madhu Sing. This connection gave him a handle for interfering in the affairs of the State. Of the conspiracies of the disaffected nobles that were got up against Zalim, those of 1777 and 1800 tasked all his astuteness and sagacity. Colonel Tod says that in all eighteen plots were laid against his authority, "which his never-



slumbering vigilance detected and baffled." On one occasion he had to deal with a female conspiracy. The following paragraph, which we take the liberty of quoting from "Rajasthan," will reveal the dangers by which Zalim was surrounded, and the character of the man.

"While bathing, and during the heat of the chase, his favourite pursuit, similar attempts had been made, but they always recoiled on the heads of his enemies. Yet, notwithstanding the multitude of these plots, which would have unsettled the reason of many, he never allowed a blind suspicion to add to the victims of his policy; and although, for his personal security, he was compelled to sleep in an iron cage, he never harboured unnecessary alarm, that parent of crime and blood in all usurpations. His lynx-like eye saw at once who was likely to invade his authority, and these knew their peril from the vigilance of a system that never relaxed. Entire self-reliance, a police such as perhaps no country in the world could equal, establishments well paid, services liberally rewarded, character and talent in each department of the State, himself keeping a strict watch over all, and trusting implicitly to none, with a daily personal supervision of all this complicated State machinery—such was the system which surmounted every peril, and not only maintained, but increased the power and political reputation of Zalim Sing, amidst the storm of war, rapine, treason, and political convulsions of more than half a century's duration."

Between the years 1771 and 1800 he impoverished the cultivators of Kotah by taxation in the hope of realizing his dearest ambition, and making Mewar as subordinate to his rule as Kotah was already. Being foiled in this he had to turn his attention to restoring his own credit and the shattered resources of Kotah. With this object he did away with the old payment in kind and substituted for it a fixed money rent, making the Patel of each district responsible for deficiencies of revenue. The annual or triennial Patel-tax, which had operated as a virtual licence to plunder in the past, was annulled, and the Patels were informed that "if they fulfilled their contract with the State without oppressing the subject, they should be protected and honoured." In addition to this four of the "most intelligent and experienced" Patels were formed into a Council to assist Zalim Sing. For a time the new system worked well, but the temptation to extortion was too great for the District



Patels ; in the end all of them were arrested and compelled to disgorge their ill-gotten gains. A change in policy was again necessary, and the system by means of which Zalim eventually became the farmer-general of Kotah was the main cause of his universal reputation throughout Rajputana. Colonel Tod himself saw this system at work. Taxation was the order of the day, and the aristocracy and lower orders of Kotah were finally and completely alienated by the presence of a fully-equipped army of 20,000 mercenary troops in their midst, by means of which Zalim enforced his tyrannical demands. Espionage was rampant, and it was a saying that "the winds could not enter and leave Harouti without being reported."

During these busy years Jhalra-Patan was Zalim's favourite city, destined as it was to be the Capital of the new State to be founded by him. Colonel Tod concludes his review of Zalim's land-revenue system with the following words, following shortly after the statement that the revenue of Kotah had been advanced up to 55 lakhs of rupees :—

"But is this prosperity?—as it is, whilst the corn which waves upon the fertile surface of Kotah presents not the symbol of prosperity, neither is his well-paid and well-disciplined army a sure means of defence ; moral propriety has been violated ; rights are in abeyance and, until they be restored, even the apparent consistency of the social fabric is obtained by means which endanger its security."

In his attitude towards other States Zalim Sing adopted the rôle of peacemaker, a title in which he gloried. It was his policy to give *sirna*, *i.e.* sanctuary, to disaffected nobles from other States, and, if possible, to reconcile them to their Rulers. Indeed the extravagance of his hospitality helped to beggar the Kotah State. He even went so far as to conciliate the Pindarris. There is not space to tell of the manner in which he maintained his authority over the Maharao Omed Sing, now an old man ; sufficient to say that with no appearance of constraint the whole of the power was in Zalim's hands. He rarely employed his own countrymen in any confidential capacity, his chief trust being placed in Pathans or Mahratta Pundits. "Duleel Khan and Mehrab Khan were his most faithful and devoted servants and friends."



It was in 1817 that Lord Hastings, in his desire to establish a settled government among the Rajput States, that had been distracted by centuries of fighting with the Mahomedans and, later on, with the Marathas, to say nothing of frequent inter-statal wars, invited the Rajput States to an alliance offensive and defensive with the British, "which was to free them for ever from the thralldom of the predatory armies." Zalim, always guided in matters of policy by expediency, was the first to accept the Governor-General's invitation; Colonel Tod quotes a remark of the old Regent's to the following effect:—"Maharaja, —remember what old Zalim tells you; the day is not distant when only one emblem of power will be recognized throughout India." The astute old diplomat, though he was not prepared to believe entirely in the disinterested nature of the British offers, saw the expediency of accepting them, for he justly feared the incapacity of his successors and their inability, without such outside aid as the English could afford, to create and maintain a settled government. In 1819 Maharao Omed Sing died, and, without going too far into details, we will content ourselves by saying that the engagements of the British with the Regent secured the maintenance of the *status quo* in the accession of the new Maharao Kishore Sing, though not without resistance on the latter's part nearly involving a state of war. Zalim's son, Madhu Sing, continued to hold the position of hereditary Foujdar, and Gordhundas, his younger son, was banished from Kotah on account of his prominent share in the late intrigues against the Regent's authority. There is no space to recount the disturbances which ensued upon the return of Gordhundas to Kotah in 1821. On this occasion the intrigues against the Regent were renewed and for the success of the military arrangements which followed Zalim had to rely upon the assistance of the British. He himself, though eighty years of age and blind, rode with the troops that, after a desperate encounter, finally annihilated the hopes of the Maharao. The latter, compelled to submit, was reinstated at Kotah with Zalim once more as ruler *de facto*. The nobles, who to a man had rallied round their Maharao's standard, "took possession of their estates with not a blade of grass removed, and the home-farms of the Regent lost none of their productiveness." Zalim lived five years longer. As Colonel Tod remarks, "his attenuated frame was worn out



by a spirit, vigorous to the last pulsation of life, and too strong for the feeble cage which imprisoned it."

Thus in his eighty-sixth year passed away this "Machiavelli of Rajasthan." We may, perhaps, not admire all his actions, but we must take off our hats to his forceful, energetic personality, so eminently worthy of the Jhala stock from which it emanated.



APPENDIX B

SUPPRESSION OF OUTLAWRY

IT has been thought of interest to include in this record copies of the original correspondence on the subject of the notorious Miana outlaw, Juma Gandh. Juma Gandh was the last of a series of Kathiawar outlaws, a series that comprised such well-known and dreaded names as Raning Vala and Bava Vala, the Kathis, Jodha Manik, Dev Manik and Mulu Manik, the Vaghers, and Mor Sandhani, Vala Namuri, and, lastly, Juma Gandh, the Mianas. Those who are interested in the subject of outlawry in Kathiawar have doubtless read C. A. Kincaid, a former Judicial Assistant in Kathiawar's "Outlaws of Kathiawar." The author spent many years in the Province and his investigations on the subject are of deep interest to lovers of Saurashtra. But we have not the time or the space to go deeply into this absorbing subject, nor, as far as Dhrangadhra is concerned, need we treat here, and that only briefly, of more than one class of outlaw, viz. the Mianas, inhabitants of a small section of the Jhadeja Rajput State of Malia, barely twenty miles to the westward of the Dhrangadhra boundary. The headquarters of the tribe are in Sind, from which Province some of them emigrated to Cutch "where they obtained service and necessaries." (The quotation is from Chapter V. of the book above referred to.)

About A.D. 1700, when the Mogul Empire was beginning to show signs of decay, Morji, the then Chief of Malia, invited some of the Mianas, presumably from Cutch, to come over and help him to settle his differences with his neighbour, the Chief of Morvi. With their aid he secured his independence, it is true, but these turbulent Miana mercenaries have ever since been a thorn in the side of the State that called them to its aid. In religion Mahomedans and by race probably partly Beluchi, for



a long time they recognized no law but one that suited themselves, and almost up to the end of the nineteenth century their periodic bursts into outlawry, led by very cunning and redoubtable leaders, taxed all the skill of the authorities to repress them. It was Vala Namuri's band that shot down the gallant Lieutenant Gordon in December 1892 near Chikli in Malia, as he led a force of Kathiawar Agency Police to attack them. The Mianas were "out" even as late as 1903 when a band of them, which had been imprisoned in Petlad gaol, overpowered their warders and, donning the latter's uniforms, escaped in the full light of day and while on their way homewards across country were cornered on a small hill in the Chuda State by the Agency Police, whose leader got on terms with them by telling his men to advance up the hill under the shelter of bags of cotton which they pushed up in front of them. Juma Gandh's last stand was made near Dhrumath in the Dhrangadhra State on April 10th, 1894, and we have the author's permission to quote what he says about it on pp. 53 and 54 of his "Outlaws of Kathiawar." He writes as follows :—

"The last great Miana leader was Juma Gandh. After many escapes he and his six remaining followers were on the 18th April 1894, brought to bay by Mr. Souter,* then in charge of the Dhrangadhra police, recently reorganized by himself. Like Vala Namuri, Juma Gandh lay in a rifle pit dug out of a disused watercourse, and there awaited the attack of the police, fully determined to kill the leader and thus acquire a fame equal to Namuri's. Fortunately Mr. Souter, with more prudence, although not less gallantly than Gordon, had discarded his helmet for the sowar's turban, and while the bewildered Mianas looked in vain for the 'topiwala,' the police closed with them and destroyed them all."

After a residence of about 200 years in the Malia State the Miana population amounts to about 2000 souls, including women and children. They are still regarded with so much suspicion that no Miana may leave Malia without a passport. They are too independent and undisciplined to be of any use for service in the army, the experiment of recruiting them having failed, and they have certainly, by their lawlessness, been the cause of the

* Mr. Souter finally became Inspector-General of Police, Bombay Presidency, and C.I.E.



deposition of one Chief of Malia. In famine times they apply for employment on famine-relief works only to be found absent next day when the roll is called. In fact, they remain a problem to the Malia State and the Political Authorities. At the same time should anyone want a good shikari or good beaters or a cheery soul with whom to pass the time of day, go to a Miana.

(Copy.)

No. 24 of 1894.

" From,

" THE DIWAN,
" Dhrangadhra State.

" To,

" COLONEL G. E. HANCOCK,
" Political Agent, Kathiawar.

" Huzur Office, Dhrangadhra,
" D/ 17th April, 1894.

" SIR,

" I have the honour under instructions from His Highness the Raj Sahib to forward the accompanying report together with its enclosures from Mr. Souter, Superintendent of Police in this State, giving a detailed account of the encounter which he had on the 10th instant near Dhrumath with the gang of dacoits headed by the notorious Miana Juma Gandh.

" 2. In my telegram of the 10th instant I promised to furnish you with detailed particulars relating to the encounter on the following day; but as the inquiries necessary to collect the requisite data took more time than was anticipated by me I regret I could not submit the information earlier. I learn, however, from Mr. Souter that, during the interval which has elapsed between the dates of my telegram and this letter, he has informed you by wire on 11th instant that the body of the leader of the gang was recognized beyond doubt as being that of Juma Gandh; and also that he has communicated to you by a demi-official note a brief account of the skirmish.

" 3. Mr. Souter's present report contains all the requisite particulars in connection with the encounter which are worth knowing, and hence I have nothing to add in regard to the same.

" There is, however, one point connected with the affair which he has very modestly omitted to mention in his previous communications to you as well as in his present report, and which in justice to him this Durbar is bound to bring to your notice; His Highness the Raj Sahib has therefore desired me

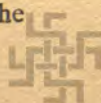


to add it in this letter. This point relates to the most prominent part which he himself took in the encounter at an unusually great personal risk.

"4. No sooner had Mr. Souter received the information about the presence of the outlaws in the tank between Dhrumath and Manpur than he left his bungalow and came on foot to the place where the Mounted Police under him are stationed, *i.e.* outside the Sitha Gate of this town; and, having hastily collected a few sowars and furnished them with cartridges, set out at once for the place with the Police Officers named in para. 2 of his report. Before his departure from Dhrangadhra he had sent word to His Highness with his Shirastedar that if he found the outlaws in the place where they were reported to be, he would not return without capturing or killing them; and the subsequent events have shown that by the grace of God he was enabled to keep his word as faithfully as he had given it. I am desirous to mention this minor fact simply with a view to show the very sincere zeal and determination with which Mr. Souter was actuated when he started from Dhrangadhra to effect the purpose which he always had uppermost in his heart.

"5. I am directed to bring it particularly to your notice that, from all independent accounts which have reached His Highness' ears, there is not the least doubt that in the actual fight, although the subordinate Officers and men all did their duty bravely, the painful duty of destroying the two ring-leaders of the gang fell to the lot of Mr. Souter himself. Juma Gandh was killed by a bullet from his gun, and Miana Haboo too was disposed of by a shot from his pistol. His Highness is convinced that the persons who made these statements to him did not make them for the sake of praising Mr. Souter but that they stated what was the truth. The main credit of destroying the gang thus belongs to Mr. Souter personally apart from the credit which is due to him of having led his men to a successful attack upon the dacoits. The position taken up by the dacoits was so strong that it was a most difficult and dangerous affair to attack them there without risking considerable loss of life on the side of the attacking party, and it is but just to remark that in spite of such difficulty and danger the success which was achieved by Mr. Souter with only one man killed and another wounded was most commendable.

"6. His Highness desires me here to express his warmest acknowledgments to Mr. Souter for the valuable services he has rendered to this State by accounting for each and every member of this desperate band of dacoits, as well as by recovering almost the whole of the property looted by them, and he



hopes at the same time that, considering the fact of Juma Gandh being an outlaw against the Provinces of Kathiawar and Cutch, you will no doubt be able to add your testimony that he has rendered signal services to the cause of restoring peace and order once more in both the Provinces.

"7. As Mr. Souter happens to be the Superintendent of Police in this State, it may look somewhat presumptuous on the part of this Durbar to offer the above encomiums in regard to him, but even at the risk of seeming presumptuous the Durbar feels itself bound to do justice to the Officer who ran so much personal risk for the sake of getting the country rid of a most desperate outlaw and his comrades.

"8. His Highness the Raj Sahib much deplores the deaths of the brave men who were killed and the injuries sustained by those who were wounded in and before the encounter, in bravely discharging their duties. In affairs of this kind some sacrifice of lives nearly always occurs, but in this case it has so happened, that in the charge made by Mr. Souter only one Pathan Naik got killed and one Sowar got wounded. This fact reflects credit on the skilful management of that Officer.

"9. In regard to the share alleged to have been taken by the Bajana State Police in the actual encounter Mr. Souter's report will show that the Bajana authorities were apparently misinformed about the matter. The two Jats and the Koli who had been killed by the dacoits before Mr. Souter's arrival on the scene were the servants of this State and not of Bajana, and were residents of Dhrumath and Manpur under this State. The policeman who got wounded at the same time was also a servant of this State. It is difficult, therefore, to understand how in the face of these facts it could be seriously alleged even for a moment that the Bajana Police took part in the encounter, and that two of their Jats were killed in it as stated by the Bajana authorities in their telegrams of the 10th instant to the Assistant Political Agent in charge Jhalawad Prant. Moreover the Bajana Regular Police did not appear on the scene till after the encounter was over, as will be seen from para. 7 of Mr. Souter's report.

"10. A copy of Mr. Souter's report with those of its accompaniments together with a copy of this letter has been forwarded by me to-day to the Assistant Political Agent in charge Jhalawad.

"I have the honour to be,

"Sir,

"Your most obedient servt.

"Sd/ SAWAILAL GOVINDRAM,

"Diwan, Dhrangadhra State."



No. 3 of 1894.

" From

" W. L. B. SOUTER, Esquire,
 " Superintendent of Police,
 " Dhrangadhra State.

" To

" THE DIWAN,
 " Dhrangadhra State.

" Dhrangadhra, 13th April, 1894.

" SIR,

" I have the honour to submit the following report regarding the encounter which took place on the 10th instant near Dhrumath, between the Dhrangadhra State Police and the gang of dacoits which had for its leader the notorious outlaw Juma Gandh.

" 2. On receipt of information at about 9.30 a.m. the same morning which was brought by a mounted pasaita that six armed Mianas were sitting in a tank between Dhrumath and Manpur, I hastily collected some eight Sowars and with the Risaldar, the Inspector and Mahomed Fouzdar set out for Dhrumath. Midway between Dhrumath and Dudhapur we met some pasaitas who directed us to the scene which was reached about 11.30 a.m., a distance of 15 miles.

" 3. On arrival I found that the outlaws had taken up their position in a pit which was a natural one and had put up a small red flag. This pit opens into a dry watercourse which in the rains must either feed the river into which it runs, or is in itself a branch of the river, the latter being now of course a large sandy bed. The branch of the river or watercourse would be called in Kathiawar a 'Wonkla,' and the term being generally known will be used throughout this report. I forwarded a rough sketch drawn from my recollection of the observations made at the time, from which it will be seen that the Wonkla runs east to west; that the river's bed lies north and south, and that the pit was in the immediate vicinity of the tank and sheltered on the east by the dam or pal of the tank.

" 4. I saw at a glance from the position of the gang that the work could not be done by a mounted force, and so at once dismounted my men and made them hand over their horses to some villagers close by. I then sent two or three Sowars with the Inspector across to the other side of the river, and went myself to a place marked † on the west bank accompanied by the Risaldar and two Sowars, followed by Mahomed and Adam Fouzdars and two more Sowars. The gang, on seeing us, immediately opened fire which we returned for about 15 minutes.



I then determined to charge the dacoits ; but first went, accompanied by the Risaldar and Adam, to a spot marked L, so as to get another view of their position. I was joined here by Asaji Dafadar and half a dozen Pathans who had followed me on camels. We then advanced in open order to the position marked YY, from which we fired a few volleys and ran across the river-bed to the opposite side marked ZZ. Here we took advantage of the bank to fire another round and rushed in and disposed of the gang ; but not before the Pathan Naik Samunderkhan fell shot through the head. A Sowar also got a bullet through his right forearm.

"5. I forward a statement of the alleged names of the gang, which gives all necessary information as to the source from which the names were obtained, as also regarding the more important matter of the recognition of the outlaw Juma Gandh. I must here state that none of the gang offered to throw down their arms, and that Juma Gandh himself made a most desperate fight, firing off as we advanced a double-barrelled rifle, a Sowar's muzzle-loading carbine and four rounds of a revolver. As the gang took care not to expose their bodies, which were sheltered by the sides of the pit, it may be safely assumed that the members who had more than one bullet-wound received them at close quarters, which was undoubtedly the fact as regards Juma Gandh and Nos. 3, 4, and 5, and I believe, in the case of the others also. It should be noted here that property valued at Rs. 819,1,3 was recovered from the gang, of which property valued at Rs. 787,12,0 has been identified as part of the loot described below.

"6. The above is an account of what happened after my arrival, and I will now proceed to state shortly the particulars gleaned by me as to what transpired before I reached the scene. In the first place, I was not aware at the time of starting that the gang had committed a dacoity ; and only learnt this near Gala from the bearer of a report from the Methan Fouzdar's Karkun, a copy of which is forwarded. The report, too, it will be observed, contains no mention of the subject. It is fact, however, that at daybreak of the 10th between Manpur and Dhrumath three carts belonging to some Waniahs were looted of some gold and silver ornaments and sundry articles valued at Rs. 1010,4,0. On being informed by one of the cartmen, two Jats, Bawaji and Kanji of Dhrumath, rushed to the scene, where they were followed by their village Police as well as by Sujaji Jat of Manpur and the Manpur village Police. The Jats mentioned were mounted, and, seeing their bold demeanour, Juma Ghand and Hubboo, who, I hear from Oomo Juktoji, were on



their way to Cutch, offered to give them either a part or the whole of the stolen property, provided they were allowed to proceed unmolested. The Jats and other village Police, who behaved with the greatest pluck throughout, refused to allow this; whereupon Juma Ghand stated he would keep the booty and entrusted them with a message to me. Juma Ghand then appears to have attempted to slip away from the rest of the gang, seeing which Sujaji put up his rifle; but unfortunately Juma Ghand, being too quick for him, shot him instead. The gang then, I understand, went to the tank together; and the village Police and the Jats, with commendable promptitude, surrounded them; and simultaneously sent off information to the Fouzdar and myself. Fouzdar Adam reached the scene about 8 o'clock; but before his arrival a constable was wounded in the thigh, which I think must have happened the same time as the death of Malo Ooja the Dhrumath Pagi. There is, however, some doubt as to when the last-named was killed, as also regarding the time of Tanobanji's death. But, looking to the fact that they both had sword wounds in addition to bullet wounds, and as the gang of the dacoits did not, to the best of my belief, attempt to leave their pit after my arrival, it must be assumed that the two men in reference were killed before I reached the scene.

"7. It will be convenient here to reply to your reference just received on the subject of the Bajana telegram; and I can only say that I have no personal knowledge of their Police being in the vicinity before we attacked the gang. I have marked on the sketch the position of the different groups of men who helped in surrounding the gang; and assuming that the men pointed out to me as the Bajana men were the village Police of the frontier villages, then the Bajana village Police are distinctly entitled to the credit, which must be shared with the Bharada and Dhrumath Girasias and other village Police of this State, of having prevented the gang from escaping previous to my arrival. But it must be distinctly understood that these groups were standing out of the range of fire in the open cotton fields and that my party did not wait to communicate with them. I erroneously believed when the Superintendent, the Tuppa Fouzdar and three Sowars came up some time after the encounter, that they had been with their villagers; but in supposing so, I am informed, I have done them an injustice, and that they had only just then arrived from Bajana. I forward a list of the killed; and it is quite inexplicable to me how Bajana claims Sujaji and Thobanji as their men, considering that they were the Sim Toya of Manpur, which, I am informed, can be proved by documentary



evidence, and they are at any rate the relatives of the other two Jats mentioned in para. 6 above. The telegram referred to would, therefore, appear to have been despatched on receipt of incomplete information; and has no doubt been since rectified by the Bajana Authorities.

"8. In conclusion, I must report the very satisfactory conduct of the Police generally, and would especially bring to notice the names of Assaji Dafadar, Risaldar Miakhan, and Adam Fouzdar; the last-named having made excellent arrangements for preventing the escape of the gang.

"I have the honour to be,

"Sir,

"Your most obedient servant,

"W. L. B. SOUTER,

"Superintendent of Police,

"Dhrangadhra State."



APPENDIX C

NOTE ON NARWAR

IT will be remembered that in telling the story of the reign of Satarsalji, A.D. 1408-1420, reference was made to his second son Raghavdevji, who, going afield from the Jhala headquarters, then at Mandal, approved himself so highly to Sultan Hoshang Ghorī of Malwa that the latter gave him a tract of country, known after as the Malwa Jhalawar, the capital of which is Raipura. This Jhala Cadet and his descendants do not appear to have been able during the troublous times that followed to retain their hold over the whole estate that the Malwa Sultan had made over to them, but their successors still hold land in the Narwar State, under Ujain, a district under the rule of H.H. the Maharaja Scindia. The Jhala offshoot at Narwar is too far removed from the parent stock in Kathiawar to have maintained a very close connection with it, but it is interesting to note that in the recent festivities at Dhrangadhra in connection with the marriage of His Highness' sister Kumari Shri Mayakunvarba Saheba and the Maharaj Kumar of Pratapgadh (1913), the name of the Thakore Sahib of Narwar figures among the distinguished guests invited to grace the occasion.

Appended is a short account of Narwar taken from the pages of the "Imperial Gazetteer," and it will be seen that in past ages the district played no mean part in Rajput, Mahomedan and Maratha annals. It was once a possession of the proud Kachwaha Rajputs, whose head at the present day is H.H. the Maharaja of Jaipur. After the downfall of the Delhi kings it appears to have again fallen into Hindu hands, and it was then very probably that the descendants of Raghavdevji reasserted their claim to the land their ancestor had received in return for his prowess from Sultan Hoshang Ghorī of Malwa more than 100 years before.



"NARWAR (Nerwar).—Town in Gwalior State, Central India ; situated in lat. $25^{\circ} 39' 2''$ N., and long. $77^{\circ} 56' 57''$ E., on the right bank of the river Sind, on the route from Kalpi (Culpee) to Kotah, 152 miles south-west of the former and 169 north-east of the latter ; 44 miles south of Gwalior city. Narwar is a town of great antiquity, and although now decayed, was once a place of much splendour. Nishida, which occupied the site of the present Narwar, was founded by a Kachwaha Raja in 295 A.D., and in the ninth century the Kachwahas of Narwar are mentioned as marching to the defence of Chittor. The fort, a fine and massive building, was built, according to Ferishta, in the middle of the 13th century, and was soon after captured by Nasir-ud-din, after a siege of several months. In 1506 it was again blockaded and taken by Sikandar Lodi, King of Delhi ; and, some time later, it appears to have fallen again into the hands of the Hindus. Towards the end of last century, the Marhattas gained possession of Narwar ; and it was guaranteed to Daulat Rao Sindhia by the treaty of Allahabad in 1805. In 1844 it was, with the annexed territory, assessed by the Government of Gwalior at £22,500 annually. The river overflows annually during the rains, leaving numerous swamps round the town. Magnetic iron ore is found in the neighbouring hills."



APPENDIX D

PRINCIPAL SPEECHES OF HIS HIGHNESS

INSTALLATION SPEECH

"MR. MACONOCHIE,

"Permit me, in the beginning, to express my deep sense of loyalty and devotion to the Person and Throne of His Imperial Majesty the King-Emperor, as a representative of whose Government you have so kindly come to preside at my Installation to-day. I am thankful to you for the honour you have done me at a time when several functions are awaiting performance at your hands.

"I have listened very attentively to the instructive and eloquent address you have just delivered, expressing, as it does, thoughts of great pith and moment. I am deeply impressed by it and by your reference, in its commencement, to the sacred memory of my late father, who has passed away so suddenly from amongst us to our great sorrow and affliction. I cannot sufficiently thank you for the sympathetic way in which you have so kindly paid a tribute to his 'kingly spirit,' 'dignity,' and 'frankness.'

"I am fully alive to the duties and responsibilities of a Ruler of a Native State. I also appreciate the weight of your remark that the circumstances under which I ascend the Gadi of my ancestors require all the strength and foresight of Raj Ranmalsinhji of happy memory. In the discharge of my duties, therefore, I shall always bear in mind the kind words in which you have given me an epitome of what is desired and expected of me as a Ruler.

"The two problems to which the Government of Bombay have been pleased to draw my attention will always remain uppermost in my mind, and I may assure you that I shall devote all my energy to their early solution.

"I am highly indebted to you for pointing out to me in clear terms the various difficulties which I shall have to face in improving the financial position of my State, and I shall always remember your sound advice that only a rigorous economy and untiring self-denial will enable me to fulfil the trust.



"Regarding my Bhayats, I shall endeavour to deal with them in a friendly and sympathetic spirit. I may mention that during the life-time of my father and while I was in charge of the Police Department of the State we had frequent occasion to discuss the question and exchange our views thereon, and that, as a result thereof, my revered father was pleased to grant full pardon to most of the refractory Bhayats who gave so much unnecessary trouble both to the State and to the Agency. Had my father lived only a few weeks longer, his conciliatory policy in connection with them would have become more evident, as it was his wish to extend his generous pardon to the rest of them without exception.

"You have made a very happy allusion to the prudent foresight of my father in giving me a liberal education. I take this opportunity of making a public acknowledgment of my indebtedness to our esteemed friends, Sir Charles and Lady Ollivant, for their kind care of myself and guidance of my education in England. I must not also forget to express my sincere thanks to Messrs. Waddington and Mayne for my education at the Raj Kumar College.

"Before concluding allow me to thank you, Mr. Maconochie, for your final exhortation in the noble words of the English Coronation Service, thereby instilling in me a desire to make a full and wise use of the great opportunities before me. I humbly trust and pray that under the blessings of the Almighty, with the kind and sympathetic advice of the Representatives of His Majesty's Government, and with the loyal support of my subjects, I may be enabled to fulfil, to the happiness of my subjects, to the honour and traditions of my family, and to the satisfaction of the Paramount Power, the high responsibilities which have now devolved upon me.

"Lastly, I once more sincerely thank you, Mr. Maconochie, for kindly presiding at this Installation and you, Brother-Chiefs and Representatives of States and gentlemen, who have kindly honoured me with your presence to-day."

LAYING THE FOUNDATION STONE OF THE MACONOCHIE DISPENSARY

"MR. AND MRS. MACONOCHIE, AND GENTLEMEN,

"Allow me, Mr. and Mrs. Maconochie, to welcome you both to my Capital most heartily. I am really thankful to you both, that you have been able to come to Dhrangadhra, in spite of numerous and more pressing calls on your time. Ever since my Installation I have thought of keeping a more lasting and



tangible record of your first visit to my Capital, but I had to forego that pleasure for a little time, as you had awakened in me the sense of my responsibility as a Ruler, and other State matters demanded my earlier attention. I could now consider the question of the medical wants of my people, and, on inquiry, I found that the existing Military Dispensary was not quite sufficient to meet the growing demands of my subjects living close to it, and happily the idea struck me of associating your name with a building, that could provide sufficient accommodation for suffering humanity. I am now very thankful to you that you have done me the honour of allowing me to style this building after your name.

"From the report of my Chief Medical Officer you will get an idea of the usefulness of this future Institution.

"I now ask Dr. Baria, who has been loyally serving the Dhrangadhra State during three reigns, to give a short account of the State Medical Institutions.

* * * * *

"I now request you, Mr. Maconochie, kindly to lay the Foundation Stone of the 'Maconochie Dispensary.'"

LAYING THE FOUNDATION STONE OF THE CORONATION OPERATION HALL

"MR.* AND MRS. HILL AND GENTLEMEN,

"Allow me, Mr. and Mrs. Hill, to welcome you both most heartily to Dhrangadhra. I am really thankful to you both that you have been able to come to Dhrangadhra in spite of numerous and more pressing calls on your valuable time.

"The year that has just gone by afforded a unique opportunity to the Princes and the people of India to pay their humble and loyal homage to Their Most Gracious Majesties the King-Emperor and the Queen-Empress, and Their Imperial Majesties' visit to this country will be long remembered by one and all of us, as one that showered many boons. In memory of this unique and glorious occasion, I have thought of adding a new Operation Hall to the already existing Prince of Wales Hospital, equipped with all modern medical and surgical apparatus, and to call it the Coronation Operation Hall to commemorate the visit of Their Imperial Majesties to India. Their Imperial Majesties' love for giving medical relief to suffering humanity is only too well known to all of us, and I could not have done anything better than add the Operation Hall to the Hospital that was built in honour of the

* Later, Sir C. H. A. Hill, K.C.S.I.



visit of our late Emperor, King Edward, of happy memory, who all his life earnestly worked for the cause of the suffering. Before requesting you, Sir, to do me the honour of laying the foundation stone of the New Operation Hall, I would ask Dr. Baria, who has been serving this State very loyally for the last thirty years, to give a short account of the Medical Institutions of Dhrangadhra State. Dr. Baria's services to this State are of exceptional brilliancy and I assure him openly to-day that there is no one here who is either more satisfied with his work or who has a greater regard for him than myself."

APPOINTMENT OF RANA SHREE MANSINHJI SURATSINHJI
AS DIWAN

"MAJOR AND MRS. HAROLD, LADIES AND GENTLEMEN,
MY BHAYATS, AND MY BELOVED SUBJECTS,

"Before opening the proceedings of to-day's Durbar, I think it is incumbent upon all of us assembled here to express our utmost abhorrence and detestation at the dastardly outrage committed upon the lives of Their Excellencies Lord and Lady Hardinge on the occasion of their State Entry into Delhi on December 23rd, 1912, and also our thankfulness for their providential escape. It is gratifying to know since then that His Excellency the Viceroy is recovering from his wounds, and that his health is making satisfactory progress. Now we earnestly wish that he may be restored to perfect health immediately, and we be saved from shame and humiliation hereafter at the misdeeds of miscreants.

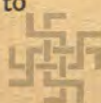
"It gives me great pleasure to hold this Durbar on the occasion of presenting the customary poshak to Mansinhji, whom I have been pleased to appoint as the Diwan of my State. You all know that this Durbar should and would have been held much earlier, but it had to be postponed on account of the sad event that took place some time back in my family. I do not wish to detain you here long this afternoon by making a lengthy speech, but it would be not only in the fitness of things but rather necessary to tell you the reasons which have led me to appoint Mansinhji as my Diwan, and also the general principles which I would always like to follow in selecting Officers for my State as well as in its general administration.

"I have known Mansinhji since I was a boy. He, being of the Kondh branch, was, in accordance with the traditional practice of my ancestors, selected by my late revered father as my guardian and companion at the Raj Kumar College, Rajkot, in which capacity he remained throughout my College career. He accompanied me to England, and remained with me for a



year and a half. After his return from England, as you are all aware, he resigned the service of this State to better his prospects, and joined the Police Training School at Nasik. After completing the prescribed course of studies at this School, he joined service and within a short period of five years rose by dint of industry and intelligence to the post of Deputy Superintendent of Police, and earned the good opinions of his superiors as to his work and character.

"Ever since I have known Mansinhji I have liked him for his ability as well as amiable nature, for his plain-spokenness and direct methods of doing business in general, and last but not the least for his devoted loyalty to my State, no less than to myself personally. The broad and liberal outlook of life, the knowledge of affairs in general he acquired during his stay with me in England, and his experience while in the service of the British Government contributed materially to the qualities of head and heart which he naturally possessed to a degree. I took deep interest in him, watched his career and appreciated his merits. Before he had put in five years in the British Service I was under a decree of Providence called upon to come to the Gadi of my ancestors and to perform the onerous duties of Ruler of this State. The administration of this State, as that of any other, not being quite a bed of roses, several knotty questions confronted me at the very outset of my career, and Mansinhji, being ever in my mind, I thought I could not do better than call him to my presence and avail myself of his experience and advice. Mansinhji thought this to be a call of duty and was ready to respond to it. Thereupon I requested Government to lend his services to this State and they were pleased to do so. I then appointed him as my Personal Assistant. It is needless for me to say that I selected Mansinhji to advise me in the affairs of my State because I knew very well that he was, under the then existing conditions of this State, most fitted for this work by virtue of his capacity, his character, and the confidence he could command from me, over and above his being my own kith and kin. Later on circumstances arose which necessitated his appointment as Acting Diwan, and I have great pleasure in saying at once that ever since he has been by my side, either as Personal Assistant or as Acting Diwan, I have found matters made smooth and easy for me. Thus he gradually rose in my estimation and I wished to have him as my permanent Diwan. I conveyed my wishes to Mansinhji, though I knew they could not be carried out so long as he was a Government Servant. The only course left open for Mansinhji was, either to resign Government Service or to



ignore my wishes, and I was glad that he persuaded himself to choose the former. Ultimately he resigned Government Service and I appointed him as my Diwan on the last New Year's Day, Samvat 1969. You will all agree that he has rightly earned the honour of being the Diwan of my State, and I hope you will also agree that the hopes I had entertained about Mansinhji and about Mansinhji's work as the head of the administration of this State under me have been fully realized and my choice of him as my right hand has been amply justified.

"He has, as you are all aware, during his short career, by his tact and conciliatory methods, helped me materially in setting at rest several long-standing disputes, such as—

- "1. The Jivaidars of Lavana,
- "2. The Charans of Adheli,
- "3. The 'Vanta' of Charadi,
- "4. The Brahmins of Ingorala,
- "5. The dispute of about eighty years' standing with the Sayla State *re* rights in Chitrodi,

and has given equal satisfaction to all the parties concerned.

"It was under his initiative and advice that important and new root principles and reforms in the Revenue system have been introduced, and such other beneficial measures as will raise the revenue of the State, benefit the Ryots, and add to the general prosperity of the State and the well-being of its people. Among these are—

- "1. Revision of the Customs Tariff.
- "2. Monopolies of Stone Quarries.
- "3. Land Tenancy Rights or Butta System.

"Education, industries, and works of public utility are also growing and prospering under his fostering care. Mansinhji has taken in hand the scheme of extending the Dhrangadhra State Railway to Halwad and Malia. At Mansinhji's suggestion Ginning Factories at Seetapur and Halwad are to be shortly erected. Dispensaries in all the Mahals have been already opened recently to give medical relief to the people.

"The one and only source of constant trouble and worry was the endless disputes with some of my Bhayats, but I am glad to say that this has now become a story of the past, and that I feel relieved on this score to a great extent. This is chiefly due to Mansinhji and other Bhayat Officers of the State, who have been always respecting the rights of the State as well as of the Bhayats equally.

"The vigilant economy Mansinhji has proposed and exercised during his stewardship without impairing the efficiency of the State during the last famine year, and the liberal and useful



policy he helped me in adopting with regard to famine measures deserve nothing but praise. Though the finances of the State were at a very low ebb at the time of my Installation, and though there was a complete failure of crops last year, the way in which he carried on the administration and met all the demands on the State purse, including the Delhi Coronation Durbar, without taking a loan either from Government or from private persons, was something not quite common. In short, Mansinhji has given me entire satisfaction by his work up to now, and from the Congratulatory Addresses that are to be presented to him I can boldly say that my subjects also have derived the same amount of satisfaction. I wish and I hope he will ever continue to inspire the same confidence as he has done hitherto.

"Before I close my speech and resume my seat I have to address a few words of advice to my people and to my Bhayats especially and also to the other Officers of the State. You know, as well as I do, that unless my Diwan has your hearty co-operation in the general administration of my State, it is not quite easy to reap the fruits of our labours or see the seeds we have sown growing. I therefore wish you one and all, my Bhayats, my subjects and Officers, to co-operate most heartily, leaving aside petty jealousies, with Mansinhji in the discharge of his duties as Diwan, because co-operation with him means co-operation with me. Now a general word to my Bhayats, and I have done.

"Brother Bhayats, cast off old prejudices, remove mutual jealousies, educate your children and teach them to be loyal to the State and to the British Government. Put your children in good surroundings and let them try to follow the living example of Mansinhji, who owes his present position to his education. You are aware that education, both primary and secondary, is free in my State and I therefore wish you to take full advantage of the facilities offered. Brother Bhayats, you have reason to be justly proud of Mansinhji, who will, I know, be very much gratified to find you take the same interest in promoting the education of your children and improving their lot, as you seem to take to-day in presenting a Congratulatory Address to him.

"It must be certainly gratifying to you to observe that some important posts are held by some from amongst you in this State, and I wish and I hope that in course of time duly qualified men from amongst your class will be found fit enough to fill more posts in the State, because in my opinion it always pays to engage one's own kinsmen if they are found fit. This helps to preserve the only aristocratic class in the State. I am glad to find that my views are supported by the speeches of



His Excellency Lord Hardinge, a statesman of such high calibre and of such unequalled experience, during his recent tour in the Rajputana States. He has said 'Preserve the Rajput Nobility by educating them, give them responsibilities, enlist their interests and sympathies in State administration and confer upon them higher posts in the State.'

"My thanks are due to all the guests who have kindly attended the Durbar, to Major and Mrs. Harold specially, who are my personal friends and who take a deep personal interest in me and my affairs. I am glad that they have honoured me and Mansinhji by their presence here to-day."

THE MARRIAGE OF BA SHREE MAYAKUNVARBA SAHEB
WITH MAHARAJ KUMAR SHREE MANSINHJI BAHADUR
OF PRATAPGADH

Programme.

Tuesday, June 10th, 1913.—The special train conveying the Bridegroom and party will arrive at the Railway Station, Dhrangadhra, at 6 p.m.

A deputation from the State consisting of K. S. Bhabhutsinhji, Doctor Baria, Chief Medical Officer, Rana Shree Suratsinhji, Rana Shree Anandsinhji and Azam Prant Vakil, will leave Dhrangadhra by the afternoon ordinary train and will meet the Bridal Party at Wadhwan Junction to conduct the Maharaj Kumar Saheb here.

On the arrival of the special His Highness Maharana Raj Saheb, accompanied by his distinguished guests, Kumar Sahebs and Diwan Saheb, will receive the Maharaj Kumar Saheb on the Station platform, when a *salute* of 15 guns will be fired by the saluting battery posted in the Station yard. The distinguished guests at the Station and the Kumar Sahebs and Diwan Saheb will be introduced to Maharaj Kumar Saheb.

His Highness will then conduct the Maharaj Kumar Saheb to the Reception Shamiyana below the Station platform where the Guard of Honour will present arms and the Band will play the State music. The audience will remain standing till the Bridegroom and the distinguished guests have taken their seats.

The Diwan Saheb will then introduce to the Maharaj Kumar Saheb the heads of deputations from States and the principal Officers and chief Sardars of the Dhrangadhra State with the customary formalities.

The Sardars and Officers of Pratapgadh will then be introduced to His Highness the Maharana Saheb with the customary formalities.

During these introductions the procession outside the



Shamiyana will form into readiness. His Highness the Maharana Saheb will then garland and give *Attar Pan* to Maharaj Kumar Saheb and to the distinguished guests and the Diwan Saheb, assisted by K. S. Bhabhutsinhji, K. S. Doongarsinhji, the Accountant General and Private Secretary, will garland and give *Attar Pan* to Sardars and Officers of Pratapgadh State and to the deputations from States.

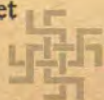
The distinguished guests will then drive home to their respective temporary residences in motors ; and His Highness the Maharana Saheb will conduct the Maharaj Kumar Saheb in full State Procession to the Ma Saheb's Gardens Palace where Maharaj Kumar Saheb will garland and give *Attar Pan* to His Highness the Maharana Saheb. The other members of the Procession will remain seated in their carriages and after His Highness the Maharana Saheb's carriage leaves the place the carriages following will pass through the porch and drive home.

At 8.30 p.m. a State Deputation will wait upon the Maharaj Kumar Saheb at the Ma Saheb's Gardens Palace for "Mijaz Pursi."

Wednesday, June 11th, 1913.—From 8 a.m. Deputations from States will begin to arrive at the Suraj Mahal Palace with Poshaks. They will be met at the steps by an A.D.C. and the Private Secretary, who will lead them to the Darbar Hall. They will then be conducted with their Poshaks one by one into the presence of His Highness the Maharana Raj Saheb by his A.D.C. and Private Secretary, who will introduce the chief members of the Deputations with the customary formalities to His Highness. After some conversation the A.D.C. and Private Secretary will offer them *Attar Pan*. The deputations will then retire.

Evening.—One hour before the time appointed for the start of the Bridegroom's Procession from the Ma Saheb's Gardens Palace a State Deputation will wait upon Maharaj Kumar Saheb to conduct him to the Ajit Nivas Palace in full State Procession. The Procession will then advance in the prescribed order and when the State elephant enters the Porch the Maharaj Kumar Saheb will take his seat on the Howdah. The State deputation will join the procession and a salute will be fired when Maharaj Kumar Saheb's elephant proceeds. The Procession will pass through the main streets of the City and will arrive at the Ajit Nivas Palace at the appointed hour.

When the State elephant has reached the Zenana Palace Entrance the Bridegroom remaining seated on the Howdah will touch the cocoanut Toran, to announce which another salute will be fired from the Battery posted in the Palace yard. His Highness the Maharana Saheb will then advance to meet



Maharaj Kumar Saheb, who will then dismount at the gate and will be conducted to the marriage Mandap by His Highness the Maharana Raj Saheb. The marriage ceremonies will then begin.

All Distinguished Guests, Sardars and Officers of Pratapgadh, members of Deputations and other guests will be entertained to music, etc., at the Palace Shamiyana during the performance of the marriage ceremonies.

Another salute and a feu-de-joie will be fired to announce the Hast Melap ceremony at 9.45 p.m.

When the marriage ceremony is over Maharaj Kumar Saheb will come out from the Mandap to the Reception Shamiyana and will receive congratulations from the distinguished guests and the rest of the assemblage.

The Bride and Bridegroom will then proceed to their temporary residence and immediately after the assemblage will disperse.

Thursday, June 12th.—At 6 p.m. there will be a full Military Parade at the Cavalry Parade Grounds. (Invitations to Guests will be issued.)

At 9 p.m. a State Banquet will be given in honour of J. Sladen, Esq., B.A., I.C.S., at the Ajit Nivas Palace; after the Banquet there will be a display of fireworks.

Friday, June 13th.—The Daija "Dowry" will be arranged and exhibited in a Shamiyana in the Palace compound (from 10 a.m. to 5 p.m.).

At 8.30 p.m. His Highness the Maharana Saheb will entertain Maharaj Kumar Saheb to a Kansar Jaman at the Ajit Nivas Palace.

At 10 p.m. there will be a nautch party, cinematograph show and magic performances at the Palace. (Invitations will be issued.)

Saturday, June 14th.—There will be Military Sports at the Regimental Parade Grounds at 7 a.m. The Maharaj Kumar Saheb will distribute prizes to winners.

At 6.30 p.m. the Officers of Dhrangadhra State will be at home at the Tennis Club Building at a Garden Party, Fancy Fair, and distribution of sweets to children. (Invitations will be issued.)

Sunday, June 15th.—At 8 a.m. a Public Darbar will be held at the Suraj Mahal Palace, where a welcome address from the people of Dhrangadhra will be given to the Maharaj Kumar Saheb.

At 9 p.m. the Bride and Bridegroom will leave Dhrangadhra for Pratapgadh by special train.

The Palace, Dhrangadhra.
2nd June, 1913.



LIST OF STATE GUESTS.

	Residence.
1. H.H. the Jam Saheb	Ajit Nivas Palace.
2. H.H. the Thakor Saheb of Morvi .	
3. H.H. the Thakor Saheb of Limbdi	
4. K. S. Madarsinhji of Sayla	Tanka Villas.
5. Thakor Saheb of Nárwar	
6. Tharad Deputation	
7. K. S. Gagubha of Rajkot	Secretariat.
8. Wankaner Deputation	
9. Rutlam "	
10. Jaipur "	Old Durbargadh.
11. Kotda "	
12. Bhadarwa "	
13. Dharampur "	Nanak Dwara.
14. Gondal "	
15. Bhuj "	
16. Baroda "	Girls' School.
17. Bhavnagar "	
18. Dhrol "	
19. Lakhtar "	New Guest House.
20. Wadhwan "	
21. Radhanpur "	
22. Palanpur "	Gujarati School.
23. Danta "	
24. Devgadh Baria "	
25. Nandod "	High School.
26. Mr. J. Sladen, Agent to the Governor	
Major Wood, P. A. Halar	
Mr. P. Cowie, P. A. to the Agent...	Lal Bungalow.
27. Major and Mrs. Harold, P. A.,	
Jhalawad	
28. Mr. J. T. Turner, Acting Principal,	Jhala Lodge.
Rajkumar College	
Mr. L. Graham, Judicial Assistant	
to the Agent	Narsinhji's Bungalow.



"Dhrangadhra, June 11th, 1913.

"Dhrangadhra has been *en fête* for several days consequent upon the wedding of the eldest sister of His Highness the Raj Saheb Ghanshyamsinhji, the present enlightened and liberal Chief of the State, with Maharaj Kumar Shri Mansinhji Bahadur, heir-apparent of Pratapgadh in Rajputana. Dhrangadhra has put on a gala appearance, and decorations have been erected in the city on an extensive scale. The principal routes have been lined with flags and banners and punctuated with beautiful triumphal arches, while the principal State buildings and the Palaces are gay with a profusion of decorations. Extensive preparations have been made for the accommodation of the numerous guests who have come from different parts of the country, and beautiful camps have been erected for European and Indian guests. His Highness the Raj Saheb and Diwan Mansinhji have been indefatigable in preparing for the wedding festivities. His Highness has personally looked after the arrangements in connection with the festivities, and has spared no pains or expense to make them a success. He has been ably assisted in his efforts by Diwan Mansinhji, who escaped in a miraculous manner from what would have in all probability proved to be a fatal railway accident while returning from Jamnagar, where he went to invite the Jam Saheb for the wedding two days ago. He received some injuries to his face, but they were not of a serious character, and were promptly attended to. In spite of the accident he has been unremitting in his labour to ensure the success of the programme of events arranged in honour of the occasion.

"Among the distinguished guests who have already arrived are H.H. the Thakore Saheb of Morvi, H.H. Jam Saheb Ranjitsinhji of Jamnagar, the Thakore Saheb of Limbdi, and the Kumar of Sayla. Deputations have come from various important States, including Baroda, Jeypore, Radhanpur, Bhavnagar, Gondal, Porbander, Rajkot, and other places.

The Bride and Bridegroom

"The bride belongs to the clan of Kshatriyas called the Jhalas, the Raj Saheb being the premier Jhala Rajput Chief in Kathiawar. The collateral branches of Limbdi, Wadhwan, Vankaner, Sayla, Chuda, and Lakhtar, accord even to-day a large measure of respect to the Raj Saheb of Dhrangadhra, whom they continue to regard as the representative of the great Rajput family with which they are all connected. The Kumari has been carefully educated, and His Highness is devoted to the welfare of his sister. The bridegroom belongs to the great



Sisodia clan of Rajputs, whose history abounds in romantic episodes exhibiting chivalry and self-sacrifice. He claims descent from an ancient Chief of Mewar, and one of his illustrious ancestors fought and fell bravely when Bahadur Shah of Gujarat invested the famous fort of Chitor in the sixteenth century. He has received his education in the Mayo College at Ajmer, where he had a brilliant career. He is fond of sports and hunting, and is a good shot. He has already been initiated into the work of administration of the State, and he has been credited with the introduction of several useful reforms, specially in regard to education.

"The bridegroom and his party, including the Nobles and Officials of the State, arrived at Dhrangadhra on Tuesday last by special train from Pratapgadh, and were received by His Highness Maharana Ghanshyamsinhji, His Highness the Thakore Saheb of Morvi, His Highness Jam Saheb Ranjitsinhji, the Thakore Saheb of Limbdi, Rana Shree Mansinhji Jhala, the Diwan Saheb of the State, Kumar Shree Bhabhutsinhji, Kumar Shree Suratsinhji, Kumar Shree Anandsinhji, Dr. Baria, and Azam Prant Vakil. During the day rain had injured the decorations and somewhat lessened the gaiety of the occasion, and it was feared that owing to the unpropitious condition of the weather there would be no procession from the railway station to the Ma Saheb's Palace, the residence assigned to the bridegroom, but to everybody's joy the rain left off just before the arrival of the special train conveying the bridegroom, and the sun gladdened the hearts of the State Officials and the subjects of the State, who turned out in large numbers to do homage to the bridegroom.

A Warm Welcome

"On the arrival of the special train His Highness the Maharana Raj Saheb, accompanied by his distinguished guests, the Kumar Sahebs, and the Diwan Saheb, received the Maharaj Kumar Saheb in the Station yard. The usual introductions were then made, and the bridegroom was garlanded by the Raj Saheb. It had been arranged to hold a reception in a magnificent Shamiana in the Station yard, which had been erected and decorated under the personal supervision of His Highness and the Diwan, but as it had been damaged by the rain and wind in the morning an informal levée was held in the waiting-room, which had been turned into a drawing-room, where the Diwan Saheb introduced to the Maharaj Kumar Saheb the heads of the Deputations and the principal Officers and chief Sardars of the Dhrangadhra State with the customary



formalities. Pan and attar were then given by Rana Shree Mansinhji, assisted by Kumar Shree Bhabhutsinhji and Kumar Shree Doongarsinhji. A procession was then formed, and as the Maharaj Kumar mounted a silver carriage drawn by six horses the Guard of Honour presented arms and the Band played the State National Anthem. The Maharaj Kumar Saheb was conducted in State Procession to the Ma Saheb's Palace. The procession, which was an imposing spectacle, was witnessed by a large concourse of people who had collected on the walls, several feet deep. A feature of the procession were the huge elephant carriages and bullock carriages, the animals being richly caparisoned in gold and silver trappings.

"Mr. Sladen, Agent to the Governor in Kathiawar, arrived on Wednesday morning by a special train from Rajkot, Major Harold, the Prant Officer, having arrived on the previous day."

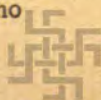
THE WEDDING CEREMONY

"Dhrangadhra, June 12th, 1913.

"The wedding of Ba Shree Mayakunvarba with the Maharaj Kumar Shree Mansinhji of Pratapgadh has brought a large assemblage of Princes and Officials of Kathiawar into Dhrangadhra, and the Capital of the State presents a picturesque and animated appearance. The bridegroom has brought with him fifty Sirdars and Nobles, and two hundred and fifty followers, and the picturesque dresses of the Rajputs present a curious contrast to the sombre and simple dresses of the Rajputs of Kathiawar. The subjects of His Highness the Raj Saheb have arrived from outlying districts in large numbers to participate in the marriage festivities.

"Wednesday was a day of great rejoicing in the State, when the principal event, the marriage ceremony, was performed with due religious rites. The festivities culminated in a great pageant on Wednesday evening, when the wedding procession started from the Ma Saheb's Palace and proceeded to the Ajit Nivas Palace, where the wedding ceremony was performed by learned Shastris and Priests. The route along which the procession passed was thronged by enthusiastic people, who witnessed the procession from every point of vantage.

"The procession was headed by a detachment of the Imperial State Lancers, who looked very smart. Next came the State Infantry, followed by the Sardars of Rajputana who have accompanied the bridegroom. They attracted great attention by their picturesque dresses and the heavy swords which they carried. Then came the Officers of the State, who



were seated in a huge brake drawn by two richly caparisoned elephants. Then came a silver carriage in the shape of a pagoda drawn by bullocks. An outburst of applause heralded the approach of the bridegroom on a State elephant. He wore a flowing crimson gown of silk and was conspicuous by the simplicity of his dress. He wore no jewellery except some brilliant earrings. Behind him was a line of carriages occupied by the Officials of the Pratapgadh State.

"The procession advanced slowly to the accompaniment of music, and traversed the various parts of the city, which were decorated and illuminated. Besides the Public Offices, people had illuminated their own houses, the populace heartily joining in the rejoicings in their Ruler's family.

"On the arrival of the procession at its destination the bridegroom was cordially received by His Highness and his Diwan and conducted to the wedding pavilion, which presented a brilliant scene, the distinguished gathering of Chiefs and their Kumars in their magnificent dresses and bright jewellery heightening the effect. Mr. Sladen and other Officials were present, and occupied a conspicuous position. The ceremony lasted for over an hour, and when the hands of the couple were joined the fact was announced to the public by the firing of a salute. The bridegroom was then conducted to the Durbar Hall, where he was cordially congratulated by Mr. Sladen and other Officials and the Chiefs of Kathiawar present, including the Rulers of Jamnagar, Morvi, and Limbdi.

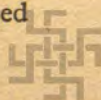
"The presents made to the bride are very costly and handsome. The Raj Saheb has given a handsome dowry to his sister, to whom he is greatly attached, while the present of the Jam Saheb, an uncle of the bride, was magnificent. In the evening the guests were entertained to a nautch party."

THE ROYAL TOAST PROPOSED BY H.H. THE RAJ SAHEB AT THE STATE BANQUET

"Dhrangadhra, June 12th, 1913.

"YOUR HIGHNESSES, MR. SLADEN, AND GENTLEMEN,

"I rise to propose the health of His Majesty the King-Emperor of India. It was not long ago that we witnessed at Delhi, on the historic occasion of the Coronation of Their Majesties the King-Emperor George V. and the Queen-Empress Mary, a spectacle which stirred the heart of every beholder and the memory of which will be recalled by the Princes and people of India with pride and pleasure from generation to generation. Nowhere in the world would such a spectacle as we witnessed



in Delhi be possible. It was an occasion of great and Imperial solemnity, of far-reaching interest and application. But the real signification of the visit lay not in the pageant but in what it symbolized, namely the deep affection and devotion of Their Majesties to the welfare and interest of the Princes and people of India and the fact that India is an integral part of the glorious British Empire on which the sun never sets. It brought vividly to the minds of His Majesty's Feudatory Chiefs and subjects that behind the gracious farewell message of hope which His Majesty gave to India lay a great potentiality of the future development of India. The new India and the new spirit which the British statesmanship has kindled in the country is one of expanding industry, of awakened faculties, of educational and social progress, and ever-increasing prosperity and more widely distributed comfort and wealth. Powerful Empires existed in the past, flourished, and eventually decayed in India, who has had many suitors through all the centuries to seek her hand, but she has given it only to one who has also gained her trust; and it was reserved to our Sovereign in the fullness of time to do what no predecessor of his ever accomplished, what Alexander never dreamt of, and what Akbar the greatest of the Moguls never wholly performed, namely, to pacify, unify, and consolidate this great mass into a single homogeneous whole. That is the most impressive phenomenon in history, and the greatest wonder of the modern world. Those who witnessed the Coronation of this great Sovereign returned home with a new sense of the vast resources of the Empire, and it is hoped that out of this unique historic event, peace, concord, and amity will flow in increasing measure. The illustrious grandson of the illustrious Queen Victoria, the first Empress of India, has maintained unimpaired the principles of humane and equitable administration, which secured for Queen Victoria and her august son King Edward, the peace-maker, the veneration and affection of their Indian subjects. Our beloved Sovereign renewed the assurance of his regard for the privileges of his Feudatories and the welfare of his subjects throughout India.

"His Majesty has given us one more proof of his firm determination to maintain the peace of Europe, in the cause of humanity and the general progress of the world, by the bold attitude that he displayed in addressing the Balkan Peace Delegates the other day. Such a courageous and firm attitude commands our universal and unstinted admiration. I pray that, by the blessing of God, the sovereignty and personality of our beloved Emperor may endure long, that the attachment of the



Indian Princes to the Person and Throne of His Majesty may grow stronger and warmer day by day, and that the well-being of his innumerable subjects may increase with the growth of the Empire."

HIS HIGHNESS THE RAJ SAHEB'S SPEECH IN PROPOSING MR. SLADEN'S HEALTH

"YOUR HIGHNESSES AND GENTLEMEN,

"I now rise to propose the toast of my esteemed friend Mr. Sladen, whose integrity and devotion to duty, whose friendly sentiments and sympathetic regard for the Princes and Chiefs of Kathiawar have won our confidence and admiration. I regard Mr. Sladen's presence here to-day with special pleasure and delight, for he has always given me a stimulus and inspiration in the discharge of my duties, by the high ideal which he has placed before himself, and which has enabled him to succeed so eminently in carrying out his onerous charge to the satisfaction of the Chiefs and people of Kathiawar. I have great faith in the conscience and purpose of British statesmanship, and I have no doubt that, able and conscientious as Mr. Sladen is, he has done his best, and with no little success, to cultivate the pleasant and cordial relations between the Paramount Power and the Chiefs, whose peculiar customs and habits require special knowledge and tact in dealing with them, and I can safely say that the mantle of my honourable friend Mr. Claude Hill could not have fallen on worthier shoulders. I am much indebted to Mr. Sladen for his inspiring presence on the auspicious occasion of the wedding of my dear sister, whose future happiness concerns me deeply. I am glad to say that she has wedded a scion of a family of whom all the Rajputs are proud because of his descent from the illustrious rulers of the Solar Dynasty, whose deeds, chivalry and self-sacrifice are the greatest heritage of the Rajput world. The Maharaj Kumar of Pratapgadh has already acquired a reputation for administrative talent, broadness of vision, and largeness of heart, and I can safely rely on him for the happiness of my beloved sister, who will also, I hope, prove to be a worthy helpmate to her illustrious husband.

"I am really much indebted to you, Mr. Sladen, for the trouble you have taken in coming here in spite of your most onerous work at your headquarters. Gentlemen, I now ask you to join me in drinking to the health and happiness of our popular Agent, Mr. Sladen."



MR. SLADEN REPLIES AND TOASTS THE BRIDE AND
BRIDEGROOM

Mr. Sladen in reply said :—

"You have proposed my health in most kind terms, for which I thank you exceedingly, and I appreciate much, too, the cordial manner in which all your guests responded to your invitation. If I have succeeded in any degree in gaining your confidence, Raj Saheb, and that of the other Chiefs of Kathiawar, I should feel that something has been acquired, something done, in the year spent among you. Interests are so many and conflicting, undercurrents so numerous and contrary, that one is liable to misconstruction at all times, whether in speech or in silence, by action or by abstaining from it, and it is a real support, in taking what one believes to be the right course, to feel that there are friends who will not readily believe the unfavourable view to be the correct one. There are at least two ways of looking at every matter, and it is only when mutual confidence has been established that real progress can be made, whether it is in settling a dispute, carrying out a scheme, or even, shall I say, in buying a horse or a motor-car, and the basis of such confidence, as we all know, is straightforward dealing on both sides. But in thanking the Raj Saheb I am forgetting the occasion. Your Highnesses, Chiefs, and gentlemen, His Highness the Raj Saheb has entrusted to me the duty of proposing the toast of the bride and bridegroom. It gives me great pleasure on this occasion to express my own and your congratulations to the bride and bridegroom and offer them hearty good wishes for the future. The event takes place coincidentally with the breaking of the rains. This before the Chhapania was an ordinary phenomenon, but nowadays we look forward to it annually with hope and trepidation. The rainy season has opened well, and I hope this may be regarded as a happy omen for the newly-wedded couple. There is on the one side the prestige attaching to the Sisodia Rajput clan. The Chiefs of Pratapgadh, by their ancient lineage and splendid traditions, hold a proud position among the Princes of Rajputana. One of the ancestors of Maharaj Shree Mansinhji, heir to the gadi of Pratapgadh, fought against Bahadur Shah of Gujarat when he infested Chitor, the fort heroically associated with the annals of the Sisodia house of Udaipur. The Rajkumar Mansinhji himself has already been initiated into the administration of his State. The training he received at the Mayo College has no doubt helped him, and the good record that has already been credited to him gives promise that he will prove himself an able and sympathetic Ruler. On the bride's side the



Jhala Rajputs of Dhrangadhra claim to have ruled 800 years in Kathiawar since they left their original house in Rajputana. The State of Pratapgadh has, I fear, suffered severely from the dearth and rainlessness of recent years. I trust that it may recover and advance as rapidly as the Dhrangadhra State. In spite of the years of famine and scarcity from which this part of Kathiawar suffers excessively, the revenue has increased greatly, and Public Works are now engaging the Raj Saheb's attention. But it is the conciliatory policy adopted by the State which deserves the highest praise. The determination to settle disputes throughout the State by fair inquiry and dignified concession, to solve difficulties and put an end to litigation, is a line of policy on which I can most heartily congratulate the Raj Saheb and his Diwan. I do not wish to weary the Rajkumar Saheb with more details of the Dhrangadhra Chief's administration, his interest in the education of his Bhayats so liberally displayed, and other matters. In his visits to Kathiawar he will no doubt discover for himself what is best worth imitating in Dhrangadhra, and appreciate it the more for that reason. Gentlemen, I ask you to join me in wishing the Rajkumar a prosperous career, and the bride a happy future in her new home."

THE BRIDEGROOM'S REPLY

Maharaj Kumar Mansinhji said:—

"I am very proud of being personally connected with the Jhala family, which has its ennobling traditions of the past, and which is renowned for its antiquity and purity of lineage, and has been associated from ancient times with the Sisodia families. Since my betrothal I have come to know more of Kathiawar and much more of Dhrangadhra, and although I must say that I have more than realized the sincerity, earnestness, and affection of the noble and generous-minded Maharana Raj Saheb in the arrangements that he and his able and popular Diwan Mansinhji have ordered for my comfort, I cannot but observe that I was not prepared to witness all round this enthusiasm and warmth on the part of the brother Chiefs, Officers, kinsmen, gentry, and subjects of the Province. In Dhrangadhra I have all these days felt quite at home, and in you, Maharana Raj Saheb, I have found a noble Prince, a just and merciful Ruler, liked alike by the aristocracy, the commoners, and the officials, a generous master, and an affectionate and kind brother, who has had the interest and welfare of his sister so much at heart. Raj Saheb, Providence now ordains that I



must relieve Your Highness of a great part of the obligations which Your Highness has so long spontaneously and creditably discharged, and let me assure Your Highness that I will always have a scrupulous regard for your sister's happiness and comfort in her new home. I must not fail to make mention of the fact that Your Highness is really very happy in the selection of your Diwan, Rana Shri Mansinhji. It was with him that I first came into touch, and it was a great pleasure to me to mark at once his simplicity, sincerity, and sagacity in business. But for him I should not have known Your Highness' real virtues, and should not have been fortunate in being thus intimately associated with Your Highness."

In conclusion the Maharaj Kumar said that in no State had he seen so many Rajputs employed in State service as in Dhrangadhra, and he hoped other Rajput States in Kathiawar and Rajputana would do likewise and give encouragement to Rajputs. He touched upon the necessity of unity and harmony among Rajput Chiefs, and the advisability of settling disputes among themselves in an amicable manner, as suggested by Mr. Sladen and as had been recently done in Dhrangadhra.

H.H. THE RAJ SAHEB PROPOSES THE HEALTH OF THE GUESTS.

"MAHARAJ KUMAR SAHEB, MR. SLADEN, AND GENTLEMEN,

"It is my pleasing duty once more to rise and give you the toast of my illustrious and eminent guests, His Highness the Jam Saheb, His Highness the Thakore Saheb of Morvi, and His Highness the Thakore Saheb of Limbdi, and the Political Officers and other guests who have honoured me with their presence in spite of the discomforts of the journey. Their presence here to-day is a healthy sign of the times, for it shows the growing cordiality between Chiefs and Officials. We are thus realizing the dream of harmony under the able statesmanship of one of the wisest and most liberal-minded of rulers, I mean His Excellency Lord Hardinge, who has proved himself to be the greatest friend of the Princes and people of India. I thank my brother Chiefs most cordially, and also the Officials who have honoured me by accepting my invitation.

"I ask you to drink to the health of Their Highnesses and my other honoured guests."



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